Church Campus

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SPECIAL ISSUE

Emphasis on Christian Higher Education



THE STUDENT IS THE FOCAL POINT OF CHRISTIAN HIGHER EDUCATION. THE UNIVERSITY OF KANSAS, PICTURED HERE, HAS A LARGE PROPORTION OF METHODISTS, MINISTERED TO BY THE WESLEY FOUNDATION.

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COVER: CHRISTIANITY MUST BE CENTRAL

IN THE THOUGHT OF A METHODIST COL-LEGE. THIS IS SYMBOLIZED BY THE MAIN WINDOW OF A METHODIST COLLEGE

CHAPEL.

PRAY FOR OUR COLLEGES

Let us pray that in the universities of the world, where many of the uture leaders of the nations are being trained, and which have become the battleground of competing faiths, Christian students may be enabled to make a good confession (I Tim. 6:12).

Let us pray for the Student Christian Movement in all countries, and for those who carry responsibility therein, that they may be enabled by their fellowship with Christ to lead others into his company I John 1:1-3).

Let us pray that the compulsion of Jesus may be felt in every place of learning, and that students everywhere may be given the opportunity to know him as the way, the truth and the life (John 14:6).

The rule of Jesus is the final rule in the world. His weakness is greater than our strength. His pity is greater than our frailty. His forgiveness is greater than our sin. His patience is greater than our little lives backed with pain and hurry. That is why we dare to work for him. For were his lordship less complete we should be at the mercy of our mistakes, and paralyzed by our evasions and our faithlessness.

"Blessed be the Lord, our saving God, who daily bears the burden of our life; God is for us a God of victories" (Ps. 68:19-20—Moffatt).

GARRETT BIBLICAL INSTITUTE



The book Prayers for Colleges by Professor W. S. Tyler of Amherst College gave John R. Mott a sense of mission and prompted him to give his life in service to college students. Here is a quotation from this book:

We should pray for colleges because in so doing we pray for everything else. In the present members of our colleges we have the future teachers and rulers of our nation—the professional men and women of influence of the coming generation—the rising hope of our country, the Church, and the world. In praying for them, therefore, we pray for our country in its magistrates, for the Church in its ministers, for the world in its missionaries, for every good cause in its future agents and representatives, for all the streams of influence in their foundation and their source.



THE outcome of the educational emphasis which is to be a major activity of The Methodist Church in this quadrennium will depend upon what termillion Methodists and twenty-five million constituents have in mind for its accomplishment. It will not go beyond their conception of its need, its scope, its purpose, its field of activity, and their part and responsibility in participation. Therefore, in the beginning we must guard against the development of a narrow, specialized, and circumscribed conception of what must be done and the methods to be employed. We must think in large terms.

If it becomes fixed in the minds of thirty-five million persons that the main purpose rather than the ultimate result of the crusade is to raise money for the colleges, a considerable sum may be given, but the real need in Christian education will not be touched. Or if it is looked on only as a project for formal or higher education chiefly affecting students and professors, some current good will follow, but the larger and permanent results will not be forthcoming.

The educational crusade to which The Methodist Church has committed itself is an effort to define, establish, maintain, and apply a Protestant Christian philosophy of education to all life. It must, therefore, touch every didactic experience, and it must reach every type of teacher and every sphere of teaching and learning.

Its success will depend among other things upon a widespread recognition of the necessity for a Protestant Christian education. Such a recognition does not exclude other types of education, nor does it put Protestant Christians in competition with them. It does, however, provide for what we be-

the METHODIST CRUSADE

for a CHRISTIAN MIND

BY FRED PIERCE CORSON

Bishop, Philadelphia Area; President, Board of Education

ieve in, and it will maintain that these beliefs must have a place in every experience that educates. It alls for a new and outspoken emphasis.

The action of the General Conference setting up he educational crusade has given opportunity to hose who believe that this is a major necessity for stablishing the mind of Christ in the life of man. t has also put a responsibility upon all who are harged with the multiple and interlocking educaional activities of the church to lead our people n the ways which will reach this goal. It requires his leadership, in particular, to reappraise the present status of Protestant Christian education as it reates to the total educational process. Such a study nust be undertaken with candor, objectivity, and courageous self-analysis. It will be expected to inorm and convince our membership and constituency of the needs and to provide definite proposals or meeting these needs.

Such an investigation begins and ends with the berson. It is not consummated in a system, a program, a set of values nor an organization apart from he kind of people these aids to a Protestant philosophy of Christian education produce. We may dot he continent with church-related colleges. We may but a creed of values on the lips of all our people. We may build a modern educational building with each church. We may set up a program of activities to organized as to have universal and simultaneous participation and fail to put the mind of Christ in the lives of people.

If, then, we want to make the most of our opportunity and insure the permanent results of this crusade, we must give attention to at least three aspects of Christian education which have been hitherto inadequately considered.

1

First, we must broaden the base of activity and understanding for a Protestant philosophy of education. The crusade for a Christian mind must touch all levels of the educational experience and reach all who teach and all who learn. It is not a college-evel activity, nor is it only for the specialists in the field. Unless such a broad basis of understanding and support undergirds our church-related colleges, heir limitations will continue and their problems will multiply.

The crisis of the Protestant church-related colege has largely grown out of a neglect of education in the home, church, community, and public chool which makes its values recognizable and acceptable and provides the means for making these calues realized in college life. What happens at the option. Often our failures to provide adequately for higher education have been due to the fact that we wanted to reap before we sowed and cultivated. Let us not make this mistake again. What we are undertaking cannot be accomplished by a special committee and a special effort alone nor a shower of literature nor an epidemic of meetings. It requires the correlated and active participation of all our educational agencies, and time enough to educate our people as well as to promote the cause. This conception places equal importance and responsibility upon each of the divisions of the Board of Education in the crusade.

One of the first problems with which we must deal is the indifference of our people to a Protestant philosophy of Christian education. In their choices and attitudes there is ample evidence that it is only a minority who thinks it is a major consideration in education or who has any conception of what a Protestant philosophy of education really is. The public looks to education not to produce a distinctive type of personality but to give the person skills and status. The public concern is not for an education which makes our citizens and their children more Christlike but more clever, more efficient, more prosperous, more capable, and more secure. Our people's values for education are temporal and material. Many of the decisions of the people who are in the Christian tradition reflect this point of view. And why not, when you consider how much is being done to promote these values in education and how little to promote the uniqueness of the Christian conception? To be sure, economic competence, professional skill, physical comfort, social acceptability, and self-mastery are legitimate claims on education. But no less an authority than Alfred North Whitehead reminded us twenty years ago that an education which does not impart intellectual vision as well as techniques is no true education.

So our first task is education and not promotion. The starting point is back in the home, the school, the church, the community. It is with the child before he becomes a college student, an official board member, a college trustee, or a foundation donor. Our effort must be to reach everybody.

II

In the second place, if we are going to succeed in this crusade for a Christian mind, we must broaden the popular conception of the content and scope of education. The educational emphasis in this century has been largely confined to the technical and secular, to the temporal and material. It has emphasized skills and their ability to produce prosperity, comfort, and efficiency on the levels of



physical and social existence. It has encouraged man to seek full control of life in and through himself and has created the illusion in man's heart of hearts that he and not God is really in control.

We have been letting the secularists, the materialists, the humanists and the technicians set our standards of education. Often the Christian forces have surrendered their right of judgment in setting and maintaining these standards in order to gain tolerance, if not acceptability, by the group in control. In a technological age, we have not maintained our position that the dark ages of education are within a person as well as around him. We have been convincing fewer people that the spiritual element which relates the finite to the infinite in education and constitutes the uniqueness of Christian education is primary and fundamental to all other types of education—and the results are evident.

The effectiveness of the Christian appeal will be increased by the restoration of definiteness at the point where what really happens in education is determined; in stating in understandable terms what we stand for and what can be expected in each phase of our educational effort. The generalities and abstractions in which we have been stating our positions have left no particular impression upon our public nor have they disturbed the complacency within our own group. Parents have not thought of these standards in relation to the educacation of their children. The young have not considered them in the selection of their colleges or their associations. College faculties have not given them definitiveness in the evaluation of their work. Christian donors have not made them determinative in their benefactions. Successful community leaders have not made them their monitors in the fulfillment and achievement of their leadership.

We must, therefore, restore a consciousness of

what we stand for in specific and definite terminology among the considerations which determine people's educational attitudes and courses of action.

Because this has not been done, all our churchinstitutional life has been leveled down by the admission of those who do not understand, let alone share, the distinctiveness of the Christian position. Many have joined us because of other considerations and the life within has been downgraded to meet their expectancy.

If we are going to make progress in working out our Christian position in the thought and conduct of society, we must also come to grips with the question of personal attitude and influence. The teacher is the key to much that we hope to accomplish, and the teacher is any person whose life touches and affects another person. The desirable and trustworthy citizen whom we can with safety bring into our home is not, as Chesterton pointed out, the person with a job, a bank account, a record of law observance, and a recommendation for steadiness and honesty, but a person who has the right philosophy of life. And in the standards of selection for those who will be in places of such influence, formal educators, and those who never think of themselves as educators, i.e., parents, community group leaders, public servants, church workers, to mention only a few, the philosophy of life by which they act is a factor which must have greater consideration.

A new appraisal of the right of those who learn in all these educational settings is a basic requirement for the achivement of our objective. We believe that the learner has the right of choice, but he also has the right of information and training to make right choices. If we believe that these right choices are dependent on a knowledge of God and commitment to the mind of Christ, then certainly there is a definite obligation upon us in persuasive and legitimate ways to recommend the acceptance of our Christian faith by showing the intellectual and moral weakness of every competing philosophy of life and by setting forth the strength of the Christian philosophy of life, a process which in current education is often reversed. We are obligated to arouse the latent powers of these who learn to make decisions by putting within their reach all that is needed for the Christian decision.

We must take thought of how we can effectively and openly relate man's temporal status in a temporal universe to the supernatural and the eternal. That is a responsibility for the man at the desk, the parent in the home, and the preacher in the Christian pulpit, as well as the teacher in the classroom and the laboratory.

We must understand that the crusade for a Christian mind is a lost cause unless certain personal attitudes and habits are inculcated. Materialism

and positivism as principles of living cannot be overcome unless a sense of gratitude becomes a part of the habitual attitude of a person toward life—a gratitude which rises above the temporal and acknowledges the bounty and grace of the eternal. It requires the exercise of worship, not as an appendage to life nor as an elective in the category of an extracurricular activity, but as a way to keep the essential experience of awe, mystery, wonder, and reverence alive in life.

College chapel, church attendance, and personal devotions take on a new aspect when viewed as estential means to this necessary end. *Humility*, a rapidly receding virtue in the twentieth century, must be restored to its rightful place in daily life. Self-sufficiency must be viewed in the light of human dependency upon both man, his circumstances, and God. Pride in our achievement has led us to these pitfalls, limitations, and ignorance. And while we draw back from the extravagant language our fathers used in describing human belittlement, the earlier a person learns that "he is not the measure of all things," the greater are his chances of growth.

III

Now the third factor on which the success of our crusade will depend is the broadening of the support for our project. Not only have too few people been concerned about it and affected by it, but too few people have been giving too little support to it. We have left it to the experts or to the smaller group of interested persons, and too often to those who have not understood nor shared the Christian position in education of which we in all phases of our life are the custodians.

Now at this point the immediate and pressing financial needs of our undertaking may be a temperation to overlook an equally urgent and necessary type of support, namely, the public sentiment which understands what we seek to do, believes in it, and is committed to defending it and to giving it a chance. We have been hampered in every financial endeavor by weaknesses in our public relations which have failed to create the supporting sentiment. We have not built up a sufficient body of anderstanding and appreciation to maintain our educational activities as church-related institutions.

This fact will be apparent as we proceed with the financial aspects of our present crusade, and we will do well to spend thought and effort on a public-relations program which goes deeper than promotion before we make our financial appeals. Like the young Moses, we "have assumed that the people would understand, but they did not." They have ignored and at times fought us because they did not know what we were trying to do.

This understanding and loyalty must take on the nature of a commitment before we can provide the financial security which all phases of our educational task must have to survive and succeed.

On the financial side of the crusade, I fear that we will be tempted to ask too little and to explain too little. Education is in an expanding era. The fulfillment of this responsibility will require substantial funds as well as high-sounding resolutions.

The minimum provision for additional students in Methodist colleges will require large support—more than the church in itself can give. But the church must not be expected to give all that is needed. Support must come from many sources. Alumni, constituency, foundations, and student fees should provide large portions of these needed funds.

The church, however, must before God determine what its part is and how much—not how little—it can raise. Very soon now the church should be informed of what is to be expected from it.

I believe we ought to think in terms of one hundred million dollars for our schools and colleges. According to the best education survey, thirteen billion dollars will have to be raised for higher education in the United States before 1965 to take care of the students and their needs. This means, percentagewise, that Methodist institutions just to maintain their present position in higher education should raise in new money \$1,300,000,000 during this period. Surely \$100,000,000 from Methodists in four years would be a very reasonable proportion of this total for the church to assume.

To raise any respectable sum of money, we must be realistic in what can be expected. A yardstick should be devised as a guide for those who want to do as much as they can. Here again fund-raising experience for church-wide causes helps us, for where conditions have been properly created and motivation is strong—in special church campaigns for major causes such as education—four times the benevolent giving, plus 10 per cent for shrinkage, is a realizable figure for which to aim.

Of course, we are in big business and if it succeeds we cannot undertake it with the methods nor the attitudes of the amateur. This is a fact to be taken into account at all levels of the crusade. The best available assistance will be needed and here it is easy to become penny-wise and pound-foolish.

The crusade can succeed in all its aspects provided we think and plan in large enough terms and use the known and available professional help and methods which are doing the job for others.

Our need must be linked with a plan. Our plan must be effectively worked. And our work to have a successful outcome must have an overpowering incentive.

WE STRIKE A NEW TRAIL!

by BISHOP COSTEN J. HARRELL, retired, formerly of Charlotte Area



A T the beginning of this quadrennium we set our feet on a new trail. For the first time in the history of our communion the whole church has by official action declared its intention to provide adequate, moral and financial support for our institutions of higher learning. We call it a quadrennial program, but it is hoped and expected that it will be continued over a much longer period. We are out to establish the conviction in the minds of our whole constituency that higher education is a major concern of the church, as truly a part of her ministry as missions and evangelism.

The concern of The Methodist Church for Christian higher education is not new. There is a general idea, sometimes expressed in unexpected quarters, that the driving force of the Methodist movement has been its appeal to the emotions. A reputed scholar and a teacher in a prominent American school of religion is quoted as referring to Methodism as "a belated pietistic, evangelistic sect of the eighteenth century." Our entire history since the time, two centuries ago, when John Wesley stirred the heart of all England contradicts such an assumption. Wesley was himself a scholar of no mean reputation. Had he not been a man of disci-

plined mind and wide intellectual horizons he might have been the leader of an evangelistic movement in his native England, but he hardly would have been the organizer of a branch of the Church Universal that has struck root on every continent.

With the advent of Methodism on the American scene, the circuit riders became the builders of schools as well as churches. They left behind them in those early years of the Republic a trail of schools and colleges that were as shining lights in dark places. It has been reliably stated that The Methodist Church has been the mother of approximately one thousand institutions of learning of all sorts in the United States—a record hardly equalled by any other Protestant body. We are currently engaged in building the first standard liberal arts college in Alaska. At present there are in the United States one hundred and twenty-four colleges and universities related to The Methodist Church, most of them standard institutions, scattered across the continent from Virginia to California.

Let it be recorded, by way of parenthesis, that in addition to her institutions of learning in this country The Methodist Church maintains some four hundred and fifty schools of all grades in her overseas missions. All this is eloquent testimony to the concern of The Methodist Church for Christian education.

THE other side of the picture reveals a threatening weakness in our educational program. It pricks our pride and our consciences. Despite our leadership in this field, we have been negligent—sometimes even derelict—in supporting the institutions we call our own. Multitudes of our people have not thought of them as a vital phase of the church's life and program. And this is through no obstinacy of their own, but because we have not told them the story in any comprehensive and persuasive way. Our colleges and universities have sometimes been referred to as the church's stepchildren. An occasional campaign for funds to build

a new dormitory or to repair an old one and a small annual appropriation out of our denominational treasuries have as a rule constituted our principal financial support. One does not wonder that scores of our institutions have been unable to survive, nor do we wonder that others of them looked to other sources for sustenance.

But the picture is rapidly changing. The General Conference has sounded the trumpet and there is a stirring across the church. We are aware how the appeal of the Advance has revitalized the church's missionary program, and supplied the means for extending our frontiers in the far places of the earth. This is a magnificent enterprise that must in no sense be abated or curtailed. The conviction grows that the Christian education emphasis, employing a different technique, may do for our institutions of learning what the Advance has done for missions. While we are extending the frontiers of the Kingdom we must also be diligent in building the city of God. The first is primarily the work of missions and evangelism: the other is primarily the task of education. In the broad and continuing ministry of the church these two are one and inseparable. They are of the essence of the Great Commission. "Go ve therefore and make disciples . . . teaching them to observe all things whatsoever I have commanded you."

FOR two obvious reasons the church faces the necessity of strengthening her institutions of higher learning. First, in the testing days ahead she must look to them for trained leadership, ministerial and lay, in her many fields of endeavor. We are not unmindful of the church leaders, in local parish and in wider fields of service, who have come from

tax-supported and independent institutions. But it is a fact too patent for argument that the great bulk of the church's leadership is trained in her own schools. State institutions, by reason of the doctrine of the separation of church and state, are restricted in their emphasis on the Christian religion and the basic truths that undergird it. In her spiritual conquests the church must forge her own weapons.

There is a second reason for our renewed emphasis on Christian higher education. The church's institutions of learning are her right arm in her endeavor to achieve in this land and in all lands a Christian culture. I use the word "culture" in its broadest sense. By it is meant the sum total of a people's attitudes and standards and basic lovalties. and the social order that these create. In the past, Christian colleges and universities have poured into the turbulent stream of the world's life the moral and spiritual concepts of the Christian faith. This was true of the early university centers of continental Europe and Britain. Nearly all of them were church institutions. Their contribution to the moral idealism of the nations of the West was continued after the Renaissance, and on account of it we have in our Western culture at least a savor of Christian idealism and conviction.

The concepts of justice and brotherhood and eternal truth under a sovereign God—all of them contributions of Christian teaching and basic to what we call Western civilization—are these days challenged by arrogant communism and materialism and secularism. Still we must look to our institutions of learning to champion our Christian heritage. They are bulwarks of defense amid the encircling tides of paganism. Who can estimate the influence on American life of an educator like the late Borden



P. Bowne of Boston University who at a time when many intellectuals worshipped at the altars of unabashed materialism reinterpreted to his generation the reality of a personal God? Many of us who still read his books are convinced that materialism is by its very nature morally and intellectually bankrupt. And who can estimate the contribution that such an institution as American University, situated in the nation's capital and dedicated to the principles of liberty and justice, may make toward an international order of peace and good will? These are only two instances. Every church-related institution of higher learning occupies a pivotal position in this era of confusion and crisis.

LET it not be assumed that The Methodist Church stands alone in her present emphasis on Christian education. Among all the Protestant Churches there are stirrings in the mulberry trees. In this larger fellowship and endeavor we may take heart.

Our final achievements in this bold new venture will turn on two questions: What will be the attitude of our colleges and universities? and, What will happen in the minds of our people? If the leadership of our institutions of learning should be content to sit on the side lines and to receive whatever of new support may come, we may expect no great things. If, on the other hand, our representative leaders in this field become evangelists of Christian education, interpreting their cause and pressing for a decision, and if they declare our colleges and universities Christian in teaching and practice, and church related without apology, then a new day may dawn. There is every reason to be-

lieve that our educational leaders are giving themselves with enthusiasm to what the church has undertaken.

Of no less importance is what happens in the minds of our people. There is always the peril that a movement of this kind may become a campaign. It is possible under the impetus of this new crusade to put on campaigns for funds to relieve the present needs of our hard-pressed institutions. They will do good, as have similar efforts in the past. We will doubtless continue to have such special appeals for the indefinite future. But the objectives the General Conference has set before us are far beyond a series of financial campaigns. The task to which we have set ourselves is to awaken our people to the realization that capturing the minds of men as well as their hearts is essential to victory over threatening paganism.

WHEN the story has been told our people and they have accepted the responsibility to make adequate provision for the needs of our institutions of learning in our ongoing annual church budgets, as provision is made for other enterprises of the church, we will be on our way—and not until then! The General Conference has set a goal of not less than an average of one dollar per member, and thirty cents for Wesley Foundations. Two dollars per member would not be unreasonable, and should be within the reach of a church whose communicants are so singularly blessed in material things. When ten million Methodists have resolutely set their faces toward this goal a new era in Christian education will begin. Then let us sound the trumpets and strike the trail!







FOR THE

long conquest...

From ¶ 2118 and ¶ 2119, The Discipline of The Methodist Church:

FOR more than two centuries the Methodist movement has been a stalwart patron of education. Its beginning may be traced to Oxford University. John Wesley, our spiritual father, was a scholar as well as an evangelist. His spiritual zeal would hardly have changed the religious climate of England and America in the eighteenth century had there not been coupled with it a trained and discerning mind. As the Methodist movement pushed westward over the American continent, it left in its wake schools as well as churches. The circuit riders were pioneers in building colleges and universities. Many of them remain, and they are the church's indispensable asset. Such is our heritage.

The perils and opportunities of the present challenge us more insistently than the heritage of yesterday. We live in an age of moral confusion. Materialism and Communism defy the Christian concept of God and man. The centuries prove that the church builds itself into the culture of a people through its institutions of learning. We look forward to the day when our institutions of learning, committed to the

[A university] is a place to which a thousand schools make contribution; in which the intellect may safely range and speculate, sure to find its equal in some antagonist activity, and its judge in the tribunal of truth. It is a place where inquiry is pushed forward, and discoveries verified and perfected, and rashness rendered innocuous, and error exposed, by the collision of mind with mind, and knowledge with knowledge. It is a place where the professor becomes eloquent, and is a missionary and a preacher, displaying his science in its most complete and winning form, pouring it forth with the zeal of enthusiasm, and lighting up his own love of it in the breasts of his hearers. It is a place where the catechist makes good his ground as he goes,

treading in the truth day by day into the ready memory, and wedging and tightening it into the expanding reason. It is a place which wins the admiration of the young by its celebrity, kindles the affection of the middle-aged by its beauty, and rivets the fidelity of the old by its association.

We have had the Classical-Christian university, which was later displaced by the Liberal university. This in turn has been undermined, but not as yet superseded, by the combined influence of democratization and technical achievement. What we have, in fact, today is the chaotic university.

If university men must be deeply concerned with discovering a working philosophy of life, the religious issue is unavoidable. For every philosophy of life is either religious or secularist; it requires God or it leaves Him out.

Wisdom consists in keeping a balance between two or three general principles which, at first sight, seem to contradict one another. First, no social institution can be a law to itself. In the last resort the university must be judged by its service to the whole human family. Secondly, the university is not merely a means to any end other than itself. Mary's worth is not to be assessed by her contribution to Martha's efficiency or the raison d'etre of the Church by its utility in maintaining morale. Similarly, the university has a character and a value of its own which must be safeguarded; and since its members are in the best position to appreciate these, the duty of guardianship falls specially on them. Thirdly, ceaseless criticism, from without as well as from within, is necessary to the university's health. For the plea of trusteeship, however true in itself, is constantly used in practice to palliate and to perpetuate evil things like privilege, presiosity, blind conversatism, social indifference and irresponsibility. It has Christian ideal, shall occupy as pivotal a position in the total program of The Methodist Church as missions and evangelism.

In the adoption of a quadrennial program for the four years ahead, it is assumed that certain causes that have been highlighted during previous quadrenniums will for the indefinite future bear more abundant fruit, notably evangelism, stewardship, church extension, and the missionary advance. We now set our feet on a new trail and direct our special effort to the enrichment of the local church and the strengthening of our institutions of learning. The thousands of local congregations where the people live and labor and worship together make the church what it is. The enrichment of the local church is the enrichment of the whole body. Our institutions of learning are the church's indispensable bulwarks against the encroaching tide of secularism and unbelief. We dare not hope to win the long conquest unless our bulwarks are strong. A program that, on the one hand, looks to the enrichment of the great body of the church and, on the other, builds the defense of Christian idealism and trains the leadership of tomorrow is fraught with unmeasured possibilities. Under that conviction and in consciousness of the trust that is committed to the church, this quadrennial program is underaken.

WHAT WE WOULD LIKE TO SEE HAPPEN

The following is an excerpt from "Education for Christ," a report to the Commission on Christian Higher Education by the staff of the Board of Education's Division of Educational Institutions:

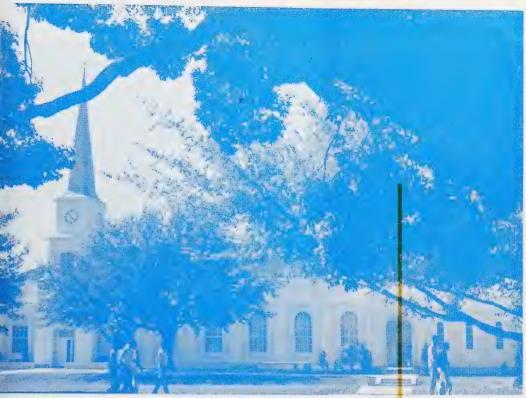
The staff has met with the presidents of Methodist colleges and universities to discuss what we would like to see happen as a result of the quadrennial emphasis on higher education. These achievements, we think, should result from the united efforts of the commission, the annual conferences, the institutions of higher learning, and the Division of Educational Institutions:

A climate should be created throughout the church that will make possible the strengthening of every Methodist institution of higher learning religiously, academically, and financially. Every Methodist college should be fully accredited by it regional accrediting agency.

The relationships between our institutions of learning and the church should be strengthened, so that the educational institutions should be more closely integrated with the ongoing life of the church.

Every conference that has schools and colleges related to it should assume its full share of responsibility for moral and financial support for these institutions. We should reach the minimum per-member goal of \$1.30 in every annual conference.

Every conference that is not directly related to Methodist



A METHODIST COLLEGE CHAPEL

educational institutions should assume its full share of responsibility in the Methodist system of higher education.

Observances of Methodist Student Day and Race Relations Sunday should be increased in every conference.

The percentage of Methodist students attending Methodists colleges should be doubled.

The Methodist Student Movement should be strengthened with the recruitment of some of our finest young leaders for critical university centers. The increase of salaries for Methodist student workers is imperative.

We should strengthen the appeals to the alumni of Methodist colleges to build more lasting support of these institutions.

We should achieve a new church-wide appreciation of the necessity for Christian higher education, with special appreciation for the role of the teacher and campus Christian worker in the destiny of the church and the nation.

We should lead a far-reaching movement to train and recruit the needed teaching personnel to meet the demands upon college faculties created by the increase in enrolment. The number of teachers in Methodist colleges and universities should be doubled in the coming decade. There is a shortage of materials on the vocation of Christian teaching, and this fact needs special attention. Perhaps the work of interpreting teacher education could be co-ordinated with that of the Commission on Teacher Education of the Association of American Colleges.

May God grant us the grace to set our minds and hearts to the tasks ahead.

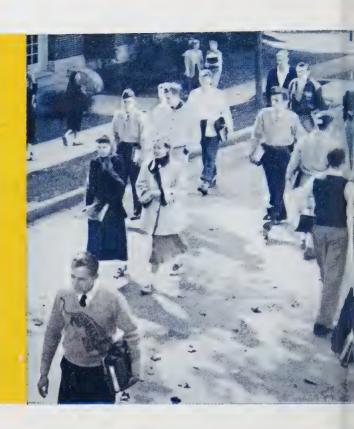
been truly said that we, in the universities, must carry very far the examination of what we and our present activities are worth to society; and in doing so, we must make opportunities to see ourselves as others see us.

The Crisis in the University
—Sir Walter Moberly

* * *

A University is an institution in which the advancement of knowledge is deliberately and officially fostered, an institution which is committed not only to the highest forms of instruction but also to research, and which rests its reputation on the quality of its scholarly output. In all its departments it is devoted to inquiry and to intellectual creation. Hence all its educational activities, on whatever level they may be conducted and toward whatever practical ends they may be directed, are informed by the spirit of research, are made to square with the standards of intellectual integrity set up by the research scholar.

The Management of Universities—Samuel P. Capen



SOME *questions*and answers

What are the goals of the quadrennial emphasis upon Christian higher education?

- 1. To meet the challenge of the contemporary world struggle for men's minds with an education designed to make all thought and life captive to Jesus Christ.
- 2. To recruit and train Christian young people who will be competent to meet the demands for leadership in our church and in society.
- 3. To relate Methodist schools, colleges, and Wesley Foundations more vitally to the church.
- 4. To strengthen the whole enterprise of Methodist higher education, providing a bulwark of spiritual, moral, and financial support that will make possible a greater service of these institutions to the whole life of the church and society.

To whom will the appeal be directed?

To the whole church—every single Methodist—but with special attention to pastors, lay leaders,

district superintendents, annual conference leaders in education, and others responsible for leading the church.

How does the higher education emphasis relate to the emphasis upon the local church adopted by the General Conference?

They are each part of a single whole—winning the minds of people for Christ. The parts are interdependent. If we strengthen one, we strengthen both. Higher education is the indispensable business of the local church. The health of the local church alone assures church-related higher education of life and vitality. If the college and Wesley Foundation neglect their responsibility to equip young leaders for service, the local church will suffer disaster.

What is the Quadrennial Commission on Christian Higher Education?

A General Conference agency of 137 church

leaders selected to lead the church to do its special task in higher education.

What will be the relationship of the Commission to the Methodist Board of Education?

They will work together as close allies to do the job the church has set before itself.

What will be the relationship of the Commission to annual conference commissions on Christian higher education?

The General Conference Commission will be the counselor and ally of the annual conferences in achieving the quadrennial goals. Each annual conference was urged by the General Conference to work out methods suitable to its own area and institutions.

Will there be a national fund-raising drive directed by the General Conference Commission?

Emphatically not.

What is the value of leaving colleges and Wesley Foundations all in one program to raise \$1.30 per member for current support?

Together they dramatize the total task in Christian higher education in an annual conference. Together they serve to lift the vision of the church and to diminish conflicting loyalties in the efforts to raise money for higher education.

What makes up the dollar for colleges?

All amounts contributed from World Service to the colleges, plus Christian College Day and funds from other special offerings. The amount that a conference gives on Race Relations Sunday can be counted as part of the \$1, as it fulfills that part of the program which asks that a certain percentage of the dollar be sent to the General Board of Education to be appropriated for the special needs of schools serving Negroes.

Will Wesley Clubs and similar groups in Methodist-related institutions share in the 30 cents per member for Wesley Foundations?

No. They will share in the \$1 per member being asked for Methodist colleges and universities.

Did the General Conference provide a large organization for achieving the quadrennial program on Christian higher education?

No. The staff of the General Conference Commission on Christian Higher Education will consist of the general director and three or four associates. Its budget will amount to \$50,000 per year provided from World Service funds. Each annual conference will set up its own program.

Will the Commission on Christian Higher Education have anything to do with any proposed mergers, relocations, or founding of new colleges? This work is the responsibility of the annual conferences concerned, working with the Division of Educational Institutions and the University Senate, accrediting agency of The Methodist Church.

How will the Commission tell the story of Methodist higher education to the church?

By every good means of communication within the annual conference and the local churches and by various nationwide efforts directed by the General Commission, annual conference sessions, special educational meetings. study groups, speakers for special observances, the pastors in their pulpits—these are the ways we must educate our people to Methodists' responsibility in higher education.

To supplement local and annual conference efforts, the Commission will have a director of information and publications who will be responsible for a reporting service to the church and special publications that will help annual conferences in their advancement of higher education. A monthly bulletin will go to conference commissions for the purpose of providing an exchange of ideas and methods. Brochures on the colleges, universities, and Wesley Foundations are now in process. A study book for the local church is scheduled for production early in 1958. A motion picture on the church-related college is expected to be shown for the first time at the District Superintendents' Conference in February, 1957.

What materials are already available to pastors for interpreting the quadrennial emphasis on higher education to our membership?

In addition to the articles in this issue of *Church* and *Campus*, see the list of publications on page 44. Spring and summer issues of the church-school publications in 1957 will contain articles explain-



ing the quadrennial emphasis. Annual conference and general church papers will also contain articles. The Commission will try to do a solid educational job, informing Methodist people of the problems, needs, and opportunities they face with their schools, colleges, and Wesley Foundations. It will shun the catchword-and-slogan approach. It has a serious job of interpretation, and it will use means appropriate to Christian education.

What are the areas where pastors will exercise vital roles in the quadrennial emphasis on higher education?

In preaching, in study groups, in enlisting the support of laymen, in encouraging young people to attend Methodist-related colleges and universities, in counseling men and women on the choice of their colleges, in building understanding and respect for Christian higher education, in combatting the anti-intellectualism that periodically blights American culture. Pastors can bring into their churches stu-

dent religious leaders, student choirs, drama groups, faculty members, and other college and Wesley Foundation personnel in an effort to enrich the spiritual life of both the local church and the educational institutions.

Will there be any change in the program for special days on Christian higher education?

Only, we hope, in intensification of efforts to observe them in effective ways. Student Recognition Day, Race Relations Sunday, and Methodist Student Day will offer excellent opportunities to dramatize the cause of Christian higher education in the local church.

How will annual conferences that have no colleges participate in the church-wide effort?

It is expected that the Commission on Christian Higher Education will make recommendations to these conferences, since each conference has responsibility to the students who go outside the conference to college.

We ... dedicate ourselves to the task of building a human community in a world shattered by violence and scarred by the malignant wounds of war; and this calls for the truth and power of Christian faith. If our schools and colleges can be made into communities of common concern for truth and goodness, they will be the seedbeds for men and women of real quality, fit for the challenges of the era upon whose threshold we stand. It is this context ... which, as I profoundly believe, holds our best hope to find the way the complicated labyrinth of the years ahead.

A Christian Context for Counseling— Albert C. Outler

* * *

The task of the teacher is not that of the preacher. The teacher can discharge his professional task whatever may be his faith, and even if he has no faith, if he can pursue it. His faith, if he has one he will declare in his personal capacity as a religious man. And he will succeed in communicating it to others in so far as it is something by which he lives and which lives in him. And what is true of the university teacher is equally true of the university as a whole. Not the content of its instruction but the quality of its community life is in the end the decisive witness to its faith. It betrays equality of opportunity and freedom of inquiry in its policy of admission, in the relations of students to faculty, of students to administration, of faculty to administration, and of administration to trustees, it declares its faith or lack of it more forcefully than by any number of courses in religion and ethics which it may have, or add, to its curriculum. The highest service it can possibly render to the Christian faith of democracy is to live by that faith.

Liberal Learning and Religion—Gregory Vlastos

The primary function of the university is the pursuit of knowledge through the training of the mind. The danger in the university world has been to isolate the mind and treat it as if it was unconditioned; this explains the reaction which takes the form of a total conditioning of the mind, as though it is only a reflection of its environment. The university should be dealing with the training of the mind conceived as a function of the whole personality. It is essential to be aware of the physical, cultural, aesthetic, moral, social and spiritual bases and implications of intellectual pursuits. The aim of the university should be to produce the responsible thinker who knows that there is a Truth to be known, that it is worth knowing and seeks after

Nature and Function of the University (Commission Report)



our chance to learn from history

by Paul N. Garber, Bishop, Richmond Area

There is a tide in the affairs of men, Which, taken at the flood, leads on to fortune; Omitted, all the voyage of their life, Is bound in shallows and in miseries.

-William Shakespeare

THE tide has certainly come in for Methodists in the field of higher education. Never before have we faced such an opportunity for service as is now before us in the field of Christian higher education.

In the first place, the tide has come in because a large number of our young people are knocking at the doors of existing institutions, and in many cases are being denied admission because there is no room for them. Notice these striking statistics. Between 1910 and 1950 the population of America increased 65 per cent, but the number of college graduates increased 660 per cent. In other words, college graduations increased ten times as fast as the population. In 1900 only 4 per cent of the college-age population attended college, but in 1940 the proportion had risen to 30 per cent. In 1953-54 about thirty-four of every hundred college-age youth were enrolled in institutions of higher education. It is estimated that the number of young people going to college will be doubled by the year 1970. To retain our present Methodist ratio, facilities for at least 250,000 additional students must be provided.

In the second place, the tide has come in the field of higher education because we are being assisted by foundations, corporations, by city and county agencies and by private individuals. Wise American leaders in all walks of life have come to realize the true value of Methodist and other church-related colleges and universities in the American Way of Life. They have come to understand the im-

portance of church-related schools in the maintenance of democracy, tolerance and freedom.

Fifty years ago there arose under Andrew Carnegie, and later under other philanthropists, the false premise that financial help should be given only to interdenominational or nondenominational schools. Church-related schools faced the financial temptation of breaking their ties with their founding and supporting denominations. The Ford Foundation last December helped to dispel that former false premise; for it gave financial help to all accredited church colleges of America without the narrow and silly stipulation that the schools must give up their historic church ties in order to have this support. The point is that American people have come to understand and appreciate the role of the church colleges, and each year more financial support comes to these schools, not only from the church, but from the American public.

In the third place, it is easier for Methodists to take advantage of this tide in higher education because Methodism has always championed higher education. John Wesley, the human founder of Methodism, believed in the union of religion and education. One year after his heart was strangely warmed Wesley laid the cornerstone of Kingswood School, the first Methodist college in the world. On that occasion John Wesley gave to Methodism our educational text when he said: "Let us unite the two so long divided, knowledge and vital piety."

This interest in higher education was continued

by the pioneer Methodist preachers and laymen in America. The record of Methodist support of Christian education is a moving story of sacrifice, courage and faith. In the formative period of the new republic one could take it for granted that wherever there were Methodists, Methodist schools and colleges were sure to be established. For them this was no luxury. It was a necessity.

Chancellor William P. Tolley of Syracuse University has summarized the Methodist achievements in higher education as follows: "All told, between three hundred and four hundred schools and colleges have been established under Methodist auspices. This is a record not even remotely approached by any other Protestant denomination. It was the Methodists who provided colleges for frontier communities. Methodists founded and fostered many of the most distinguished universities in the United States. We have played a leading role in theological education. We have contributed more to the education of the Negro than any other religious group. We were the first religious denomination in America to organize a Board of Education. We were the first to organize a University Senate. We have built up a great student loan fund. We have established Crusade Scholarships. We have developed a magnificent program of Wesley Foundations. And finally, with a few notable exceptions, we have developed strong and steady support by the Methodist conferences of Methodist schools and colleges."

I pass over many years of history but it is historically true that American Methodism has always been interested in higher education. The best proof of that fact is that in 1956 Methodists maintain 18 secondary schools, 3 special schools, 21 junior colleges, 74 senior colleges, 10 theological seminaries, and 9 universities—a total of 135 institutions. Last year 250,000 students were enrolled in these institutions. These schools are valued at \$477,281,252, with endowments amounting to \$331,084,497. We expended last year \$158,847,160 for our Methodist institutions of higher education. Eight per cent of the American college and university students are



FOUNDED—1785 COKESBURY COLLEGE

now enrolled in Methodist schools. I mention these statistics only to point out that Methodist higher education in America has reached large proportions and we do have a background in meeting this new tide in the field of higher education.

In the fourth place, the tide has come in for Methodists in the field of higher education because we are preparing to take advantage of this tidal wave. The Methodist Church is so vitally concerned over higher education that a special emphasis for The Methodist Church during the quadrennium, 1956-1960, will be upon higher education, that is the enlargement of our present schools, the better financial support of our schools and, where needed, the founding of new Methodist schools.

In practical terms what do we plan to do for our Methodist educational institutions? First, we plan to undergird our institutions with adequate moral and financial support. We hope to raise at least \$250,000,000 in new money for our colleges and universities. Second, we must found new Methodist schools where they are needed. Frankly, instead of closing Methodist schools as has been done in days gone by, we are now planning to found new schools and to elevate some of our junior colleges to the status of senior colleges. Quadrennial commissions on higher education in the annual conferences will be responsible for initiating and implementing any proposed campaign or policy.

Are Methodists in tune with what is happening in higher education in America? Are we really interested in supporting and expanding our existing schools and, if necessary, in the founding of new educational institutions of the church? Methodism owes much to these institutions, but I am afraid we have at times become so interested in other phases of the Methodist program that we have given secondary attention to our educational institutions.

During the next four years we should do the following things in the field of Methodist higher education: (1) We should interpret to our members the distinctive functions of our schools to the church and society. (2) We should interpret to our colleges their place and function in the life of the church and the obligation of these institutions to be Christian in teaching and practice. (3) We must undergird our colleges with adequate moral and financial support. (4) And we must somehow come to realize that our educational institutions are the church's bulwarks against the encroaching tide of secularism and unbelief. We dare not hope to win the long conquest unless our educational bulwarks are strong.

We have given a large amount of lip service to our educational institutions but somehow we have never undergirded financially our schools. We have too often left their support to somebody else, and the ties between the church and the schools have thereby been weakened. My hope and prayer is that during the quadrennium 1956-1960 we may have a crusade in higher education in line with the marvelous record of The Methodist Church in foreign missions and evangelism. We must come to realize that the church is in the world to capture the hearts of men and to make them faithful disciples of the Nazarene and also to capture their minds and establish them in the truth that leads to abundant and unending life.

When I give thought to Methodist higher education I find myself remembering the late President William Preston Few and his wise leadership in the field of Methodist higher education. We are all indebted to President Few for his part in the building of Duke University and in upholding in our nation high standards for our Methodist colleges and universities.

There is one question that I heard President Few ask many times, "Can we never learn from history?" He would then follow with an additional question: "Must each generation make the same mistakes that its predecessors have made?" Because of his knowledge of history, President Few held that there were certain basic principles that history had demonstrated to be true for all times and for all generations.

As we begin our quadrennial emphasis on higher education, Methodists would do well in the words of President Few to give heed to history. There are certain basic principles which we can consider as already settled in the field of Methodist higher education and which should become a basic part of our new educational crusade.

In the first place, we should always remember that our pioneer Methodist leaders held that education was closely related to religion. To use the language of the past, Wesley believed that piety and learning went hand in hand in the Methodist movement. Even when Methodism in America was a flaming evangelistic movement, there were preachers and laymen who urged the founding of educational institutions. The General Conference of 1820 declared that religion and learning should mutually assist each other, and thus connect the happiness of both worlds.

A second characteristic of early Methodist higher education was that belief that the educational in-



ENVELOPE FROM INDIANA ASBURY, 1888, THIS COL-LEGE HAS GROWN TO BECOME DEPAUW UNIVERSITY.

stitutions were to be centers of vital religion. Concerning Kingswood School Wesley said: "It is our particular desire that all educated here may be brought up in the fear of God." Again he wrote: "It will kill or cure; I will have one or the other; a Christian school or none at all."

Religion did play a large part in early Methodist educational institutions. There are many testimonies to the religious life of those pioneer Methodist colleges. Stephen Olin, while president of Randolph-Macon College, asserted that one fifth of the students would become clergymen. Of the first three hundred graduates of Emory College, fifty became preachers. One third of the first nine hundred alumni of Wesleyan University entered the Methodist itinerancy.

A third characteristic of pioneer Methodist education was the loyalty of the preachers to the colleges. Although the large majority of the early circuit riders were not college men, and although they preached on the American frontier where educational qualifications were not absolutely necessary, yet the preachers became interested in the founding and support of academies and colleges. Many of the early Methodist colleges remained in existence only through the financial aid of the preachers. Peter Cartwright, while presiding elder of the Bloomington District, wrote to the president of McKendree College: "After talking hard, begging and complaining large and loud to the scattered remnants of the Bloomington District, I have collected five dollars more for the support of the professors in 'old McKendree' and I enclose it in this scrawl, but I confess I am heartily ashamed of the little pitiful sum, and I am determined to keep the subject before the church and will torment them before the time."

In like manner a sacrificial spirit was shown by those in charge of the pioneer Methodist schools. A circuit rider who became a teacher in a Methodist school did not thereby better himself financially. Not only were the salaries small but also there was no guarantee that the funds of the institution would be sufficient to balance the budget. It is not surprising that faculty members were urged to obtain outside employment.

In the fourth place, pioneer American Methodism learned by experience that local patronage was necessary to the success of the colleges. That which was supposed to be the business of all proved too often to be the concern of but few. By 1820 The Methodist Church had come to realize the need of local support for the schools, and the General Conference of that year recommended that the annual conferences establish literary institutions under their own control. This action proved wise; for it was under this legislation that the historic colleges of American Methodism rose, many of which are in existence today. The great era of college building which produced permanent results came only when the annual conferences assumed control of the educational work in their respective areas.

A fifth and outstanding characteristic of pioneer Methodist education was the optimism in the face of many reverses and failures. Bishop Asbury founded many academies but not a single one of them became permanent; nor did any other Methodist educational institution that originated prior to 1820. Of the Methodist colleges and schools founded before 1870, two thirds had gone out of existence by 1870.

Many factors contributed to this situation. Mistakes were made in locating the schools. In order to shield the students from temptations of crowded

ENVELOPE FROM RANDOLPH-MACON COLLEGE IN THE PRESTAMP DAYS, BEFORE 1847.



centers the academies and many of the first colleges were built in isolated places. The result was that there was no local population to support the institutions. The financial factor, however, was the most serious handicap. "We have the poor," declared Bishop Asbury, "but they have no money and the wicked idle rich we do not choose to ask." Of course, we have changed that last point; for today we ask anybody for assistance, be he wicked, idle or rich.

Even in the face of financial hardships the founders of our Methodist colleges dreamed dreams and saw visions. Failures and discouragements did not erase from the mind of the church the conviction of the responsibility for the education of the people. There were always some leaders who remained loyal to the educational injunction of John Wesley that "the Methodists may be poor but there is no need that they should be ignorant."

I have listed briefly these five points because I feel deeply that if our crusade for higher education in this quadrennium is to be successful modern Methodists must remember the verdict of history in the field of Methodist higher education. During the next four years Methodists will be raising large sums of money for our colleges and universities. My hope and prayer is that in doing this we will also rewrite into our educational program and strategy the basic principles that made possible the rise of our Methodist colleges at a time when Methodism was small and weak and did not have the resources which are ours today.

First, we must make clear that we are in the field of higher education because of our belief in the union of religion and education.

Second, we must make our institutions of higher education centers of vital religion. Methodists have a right to expect that our colleges will give to the students during their most formative period a Christian philosophy of life and a love for the church.

Third, our early Methodist preachers, our presidents and members of the faculties and many laymen sacrificed for our early Methodist schools. In order to meet our financial goals for Methodist higher education we will have to return to that sacrificial spirit. Our schools cannot be supported any longer by loose collections and occasional financial campaigns. If our schools are to continue we must somehow cause our preachers and laymen to realize that it is as necessary to make sacrificial gifts to our schools as it is to support foreign mis-

(Continued on page 21)





THE FIRST MEETING OF THE COLUMBIA COLLEGE FEMALE ASSOCIATION IS DEPICTED IN THIS SCENE FROM THE CENTENNIAL PAGEANT.

THE HOUR OF

HIS is the hour of twelve for Methodist higher education. In the providence of God a great need and a great movement have been joined at the right time. Since unification the plans of our church have been set to fit into the demands of the hour. While World War II was still raging in 1944, the church projected the Crusade for Christ-Methodism's answer to the call for rebuilding the waste places. In 1948, in order to conserve the gains of the Crusade and to accelerate the missionary effort on all fronts, the church projected the Advance for Christ, Now, again, at the critical hour, when higher education is girding itself for the greatest era of service in its history, the church has issued its call to harness all its educational work in Education for Christ."

These words formed part of a statement presented to the General Conference Commission on Christian Higher Education by the staff of the Division of Educational Institutions at its organization meeting in Chicago on August 8, 1956. They were based upon the present concern in the nation for its work in higher education. We can say here that the

twelve

by JOHN O. GROSS

General Conference did not precipitate this special concern. The increased birth rate of the last two decades, the developing culture and expanding economy, and the insistent demands of a democracy to make available the largest educational opportunities for our youth all converged to produce this crisis in higher education. The crisis was recognized by the President of the United States when last spring he appointed a committee known as The Committee on Education Beyond the High School.

During 1957, the Advertising Council, one of the nation's best-known promotional agencies, will launch a national movement to inform the American people on the nature of higher education and its importance to our way of life. Great emphasis will be placed upon our having a reservoir of trained

intelligence to meet the demands of the dynamic economy now evolving.

The action of the General Conference was precisely timed. Some of us believe it was even moreit was providentially timed. The church has an invaluable stake in higher education. It does depend upon its institutions for the professional leadership needed for its cultural and spiritual efforts at home and abroad. Furthermore, the church is concerned about a distinct type of education. History shows that it was the Christian Church which founded the American system of higher education. One would be hard pressed to explain the best elements of our culture without taking account of the spiritual, moral, and intellectual values imparted by Christian institutions of higher education. If the church failed to keep its place in the nation's educational program, the American people could be pushed further down the road of secularism by a misdirected educational program. More than technical training is needed for these days.

The General Conference recognized the danger of secularized education, and noted that "the Christian faith is challenged by an aggressive atheism and a determined materialism in all parts of the world." The strengthening of our work in Christian higher education is the best assurance the church can have for protecting the spiritual aims historically committed to it. A line from the quadrennial program asserts "To assure a peaceful, just, and

ONE OF THE LIGHTER MOMENTS IN THE COLUMBIA COLLEGE CENTENNIAL PAGEANT IS PICTURED IN THIS SCENE FROM THE HIGH BOARD FENCE MUSICAL NUMBER. THE YOUNG LADIES OF COLUMBIA FEMALE COLLEGE IN THE GAY NINETIES FOUND A WAY TO OVERCOME THE OBSTACLE—THE HIGH BOARD FENCE—WHICH "PROTECTED INNOCENT YOUNG FEMALES AGAINST OTHERS... AS WELL AS THEIR OWN WEAKER SELVES."



brotherly world, men's minds must be reached and mastered by the mind that was in Christ Jesus."

This is the conviction which underlies the plan adopted by the General Conference. It is conceived in evangelistic and educational terms. It aims to bring the full power of the local church and educational institutions to the realization of this objective—"the mind that was in Christ." This General Conference's declaration may be found to be a prophetic statement with far-reaching implications. The mind that was in Christ must become regnant in the thought of each succeeding generation of students in the educational institutions of the church. It is nothing less than freedom itself at stake in the struggle for the minds of men.

The program adopted by the General Conference for the Commission on Christian Higher Education states that "there are few precedents to guide us in a church-wide emphasis on Christian education over a period of time. New trails must be blazed and techniques developed." It gave only a few specific directives. Recognizing that the very genius of our annual conference program centers about its freedom to adopt plans to meet the needs peculiar to it, the quadrennial program does not anticipate any uniformity in methods. It does lift up the goals to be reached and challenges each conference to find the ways within its own framework to realize these goals.

What does the General Conference expect of its Commission on Higher Education and the annual conference committees on higher education?

To strengthen the bonds between the educational institutions and the church.

We face this directive with the awareness of an already existing movement proceeding rapidly in this direction. Both church and institution are closer than they have been in many years. They readily acknowledge their mutual dependence.

The church founded its institutions because it needed the help of men in the important areas of life where ideas and opinions are formed. It must therefore win the persons for Christ who mold our philosophy, teach our children, write our books, edit our newspapers, direct our advertising, radio, and television—in brief, the men and women who deal in ideas.

To reach this end the Quadrennial Commission on Christian Higher Education will urge all our institutions to be "Christian without apology and Methodist with pride." This is not a plea for narrow sectarianism but a call to respect a sacred heritage and adhere to that heritage. The aims envisioned for our schools and colleges cannot be achieved unless their basic loyalties and purposes are clear.

Our schools must be academically sound, financially stable, and motivated by the spirit of Christ. This position is not inimical to the development of a sound educational program. Educational institutions require an atmosphere of freedom if they are to work creatively. Education therefore must not be a peripheral matter but the reason for their existence.

Bishop Costen J. Harrell, one of the architects of this quadrennial program, noted the importance of this when he said: "The pursuit of truth is found in Christian higher education and is the ultimate destiny that makes men free. In this day of common issues we need definitive thinking from fine Christian scholars which will push back the boundaries of truth and make men free and follow the pursuit of truth as never before."

The church must recognize that the Christian college is an educational institution established for educational purposes. It cannot reach the minds of men if it compromises on its educational standards. Its mission in higher education calls for institutions to be solid educational instruments—not mere promotional nor maintenance agents. By recognizing the importance of sound scholarship and the value of educated people in society, the church will definitely strengthen the ties that bind it to its institutions.

We must frequently repeat that this movement is not one for the educational institutions, but one with them. It aims to integrate education into the ongoing program of the church. This is emphasized in the General Conference action. "The church is in the world to capture the hearts of men and to make them faithful disciples of the Nazarene and also to capture their minds and establish them in the truth that leads to abundant and unending life. By missions and evangelism we extend the frontiers of the Kingdom. By education we build the City of God. These are two phases of one magnificent enterprise."

The Wesley Foundations are not merely *implied* wherever the word institutions is used. The plan specifically singles them out as part of it. The church, to realize the aim of "winning the mind for Christ," must have a clear Christian witness in state and independent colleges and universities.

Obviously our institutions cannot fulfill their mission without increased financial support. This was recognized when the report was adopted. The General Conference now asks our churches to "develop in our whole constituency a conscience concerning

the continuing support of our institutions." The specific suggestion reads: "It is highly important that we develop in our whole constituency a conscience concerning the continuing support of our institutions and that a procedure be established in all conferences by which our people would contribute not less than an average of one dollar per member for the support of institutions related to the respective annual conferences and not less than thirty cents annually per member for Wesley Foundations." The paragraph concludes with these ringing words: "If such a program could be made effective among nine and one half million Methodists in the U. S., we would witness the dawn of a new day in higher education."

The General Conference Commission on Christian Higher Education recognizes that it must rest responsibility for realizing the goals upon the annual conferences. It will try to create a climate throughout the church which will make this possible. But the plans which will make the goals come to life must be framed in each annual conference. Power is given to each conference to find the methods which will work in its situation. Without doubt, during this quadrennium we will find the way to get a workable plan for the support of higher education fixed in the total program of the church.

Our Chance to Learn from History

(Continued from page 18)

sions, church extension, relief agencies, and the local church program.

Fourth, we learned from experience in early Methodism that local patronage was necessary for the success of our colleges. This is still true today. It is therefore incumbent upon the annual conferences to give the major support for the colleges within their bounds.

Fifth, and above all, the pioneer Methodists had a spirit of optimism; in a dark period they dreamed dreams and had visions in the field of higher education. We need that spirit again in 1956 and in the years of this quadrennium. It is really amazing how much we can do in a practical way if our hearts are really in a cause and if we refuse to become depressed by temporary discouragements.

During this quadrennium, I believe we Methodists are going to continue to dream dreams and see visions—and above all make those dreams and visions come true in the field of Methodist higher education.



THE NEGRO COLLEGE IN CHRISTIAN higher EDUCATION

by James S. Thomas

SPEAKING at the recent presidential inauguration at Bennett College, Dr. Mordecai W. Johnson of Howard University said that the greatest example of Christian statesmanship in racial matters was the establishment of Negro Christian colleges in the South. These concrete acts of Christian concern have been far reaching. Their products have been their ample vindication. Their good influence, in difficult social situations, has been undeniable.

Such an assertion prompts several questions. What is the proper historical perspective on Negro higher education in The Methodist Church? What direction should these institutions take in this age of transition? What should be the relationship of the Methodist Negro college to the Quadrennial Emphasis on Christian higher education?

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The Methodist Negro college was a concrete answer to a deep Christian concern. This concern resulted in a call to a group of ministers and laymen to meet in Cincinnati, Ohio, during the days August 7-8, 1866. The result was the organization of the Freedmen's Aid Society. The first yearbook of the society reports simply, but almost passionately, that: "In pursuance with a call, a convention of ministers and laymen met this day, at 2 o'clock p.m., in Trinity Methodist Episcopal Church, Cincinnati, Ohio, to confer in regard to the work of relief and education required in behalf of the Freedmen."

Thus began the first organized effort to provide higher education for Negroes in The Methodist Church. For several years the society operated as a special rather than official organization of the church. In 1868 the General Conference took note of the society's good work and commended its work to the church. However, it was 1782 before the General Conference approved an Act of Incorporation of the society and constituted it as an official benevolent organization. The collections of the society were then reported in the General Minutes. In addition, the sum of \$100,000 was apportioned to the annual conferences for this work. This act was the first official recognition of the church-wide responsibility for the support of Negro schools.

Meanwhile, the Methodist Episcopal Church, South, provided substantial missionary assistance to several schools of the C.M.E. Church. The General Conference of this body, in 1882, authorized the organization of an educational committee and the appointment of a Commissioner of Education. The Colored Methodist Episcopal Church appointed three members to this committee. It was the task of this committee to study the possibility of founding a college for Negroes. In 1882 the Methodist Episcopal Church, South, established Paine College in Augusta, Georgia.

After Unification, Paine College began to receive support from the Board of Missions and from the Race Relations offering, as it does to this day.

True Christian concern is never limited to or by race. It was, therefore, inevitable that the missionary concern of the Church would overleap the narrow term "Negro education." In 1888 the name "Freedmen's Aid Society" was modified to read "Freedmen's Aid and Southern Education Society." At the same time, the educational work was broadened to include both colored and white people of the South within the general program of the society. Then, in 1892, the charter was amended providing for a General Committee to represent the whole church in the management of the society.

In 1902 a Commission met at Ocean Grove, New Jersey, and made a recommendation which strengthened the relationship of the Freedmen's Aid Society to the church. The recommendation directed the society to obtain an amended Act of Incorporation from the State of Ohio under the corporate name of "The Board of Education, Freedmen's Aid, and Sunday Schools of the Methodist Episcopal Church." This report was adopted by the General Conference of 1904 and the charter was amended in 1906.

Two other important dates help to make up our earlier historical perspective. In 1916 the General

Conference recognized Lincoln Sunday as a special fund-raising day for Negro schools. This day had already been observed unofficially for a number of years. Instead of a general apportionment to annual conferences, it was moved and carried that Lincoln Day be observed in all the churches. This date—the Sunday nearest Lincoln's birthday—became an official day for emphasizing the work of Negro colleges and raising funds through the church for their support.

Then, in 1920, the General Conference directed another change in charter. The result was the name "Board of Education for Negroes." By this time, the educational work for Negroes had moved from a separate and unofficial organization to an integral part of the life of the church.

In this brief historical sketch, we have attempted to show three things:

First, the earliest efforts in Negro education within the church grew out of deep Christian concern;

Second, this concern moved from a special emphasis to become an integral part of the educasional program of The Methodist Church;

Third, this concern carried with it generous financial support which was more than justified by the products of the schools.

The Lincoln Day offering was the life line of financial support to the Negro schools until Methodist Unification. At Unification, the name of the offering was changed, but the general pattern of support remained the same. "Lincoln Day" became "Race Relations Day." The Sunday of emphasis was still the second Sunday in February. The church continued to respond through generous special offerings. These offerings were remitted to the Board of



Education by the annual conference treasurers for distribution to the schools and colleges.

It is now proper to ask: "What should be our thinking about Negro colleges in this age of transition?" Unless and until this question is honestly answered, no plea for support will make sense.

First, it must still be remembered that these colleges are an integral part of The Methodist Church for many more reasons than race. They are not beggars before the altars of the church so much as they are arms of the church in action. They produce leaders for annual conferences, send consecrated laymen into communities, keep vital contact with the church. There is no tendency to overplay their

ship to strengthen the arms of the church in education.

Third, these colleges have a substantial contribution to make to the shape of the future. If for no other reason than that of the high idealism which they kept alive under discouraging circumstances and the opportunity of Christian cooperation between the races in the South, they have ample light to shed on our present confusion.

It is, therefore, the hope that the Negro college will be part and parcel of the Higher Education Emphasis. On the basis of its history and present contribution the Negro college is neither brash interloper nor holdover from the past. It can very well throw light upon the future because it has never been an exclusively racial enterprise.



THE SCIENCE BUILDING OF A METHODIST COLLEGE

role; they are, as other colleges, inadequately supported. That is why the present opportunity for larger support is so welcome. The Quadrennial Emphasis stated, "If such a program could be made effective among nine and one half million Methodists in the United States, we would witness the dawn of a new day in higher education." This statement was nowhere more applicable than to our present Negro colleges.

Second, these colleges, like all others, are a part of the hope that a given geographical area will have enough colleges for the greatly increased enrolments. America will need more, not less, colleges. It is simply good economics to strengthen those already established and promising rather than to establish new ones. It is also good Christian leaderIII

Certain implications are now clear for the relationship of the Negro college to the Quadrennial Emphasis. The Higher Education Emphasis states:

We recommend that the Commission give consideration to requesting the several annual conferences to set aside a certain percentage of the sums received for their schools and colleges, such percentage to be remitted to the Division of Educational Institutions and administered by it for educational institutions where there is special need (-) with due recognition for the special needs of educational institutions historically operated for Negroes.*

(Continued on page 41)

^{*} Daily Christian Advocate-General Conference, April 25, 1956, p. 11.

torward VANGELIZATION of the NIVERSITY

by H. D. BOLLINGER

A WESLEY Foundation is The Methodist Church at work at state and independent colleges and universities. Each Wesley Foundation should be a subsidiary institution of the Board of Education of the annual conference and of the General Board. In the strictest sense of the word, a Wesley Foundation is not an educational institution. Yet each Wesley Foundation should have institutional integrity for the conduct and development of a program of religion in higher education among the students and faculty of our state and independent colleges and universities.

In the school year 1955-56, there were 2,715,683 students on the college campuses of our country. Methodism's responsibility throughout the colleges and universities of the nation usually runs about 18.4 per cent. This means that our responsibility for 1955-56 was about 499,000 students who were members of The Methodist Church or preferred our

At Garrett Biblical Institute in the summer of

1956, two students made a special study of 104 Wesley Foundations. The combined enrolment of the universities at which these Foundations were located was 683,936. This means that there were in these 104 centers at least 135,000 students who are either members of or prefer The Methodist Church.

The Accreditation Program

During the quadrennium the accreditation program of the Wesley Foundations should go forward. The 1952 General Conference authorized a Commission on Standards for Wesley Foundations. This Commission took numerous suggestions from previous commissions and committees of the Association of College and University ministers.

The Commission on Standards has had several meetings, and at the present time has fully accredited 158 Wesley Foundations on the basis of minimum standards in the following areas: organization, personnel, facilities, program, relationships, and

A. Organization—Each Wesley should have a properly organized Wesley Foundation Board and Student Council.

B. Personnel—The employed personnel of the Wesley Foundation should be persons who have proper academic qualifications and who are specifically committed to the program of student Christian work. In this connection, we desire to make an appeal to the bishops and other leaders of the church in this commission to help us in the program of continually lifting the standards of the professional leadership of individuals engaged in student Christian work. There is no more important ministry in all the church—including that of the missionaries in the field and the pastors in the pulpits. Those who counsel, direct the program, and work with college students are called of God to an exceedingly important task.

C. Facilities—Each Wesley Foundation should have a center of activities either in a building solely used by the Wesley Foundation or in a place specifically set aside for that purpose in a university church.

D. *Program*—The Wesley Foundation should provide training in churchmanship, offering students an opportunity to know the church as the body of Christ. True effectiveness of the program must be judged in terms of the growth of persons, and students should be helped to mature in the philosophy and practices of the Christian faith.

E. Relationships—Each Wesley Foundation should definitely be related to one or more local Methodist churches in which students shall participate.

F. Finance—Each approved Wesley Foundation must have a thoroughgoing financial plan in which adequate resources are made available to conduct and carry forward a high-standard educational program.

In a survey of 128 Wesley Foundations, made during the year 1954-55, the value of the physical plants was listed at \$7,073,031. It was reported in this survey that during that period 63 new Wesley Foundation buildings were being planned or were in the process of construction. It was noted also that funds needed for additional buildings totaled \$5,406,000, and that there should be added to the annual budget of the Wesley Foundations a minimum of \$431,000 per year.

The Christian Witness on the Campus

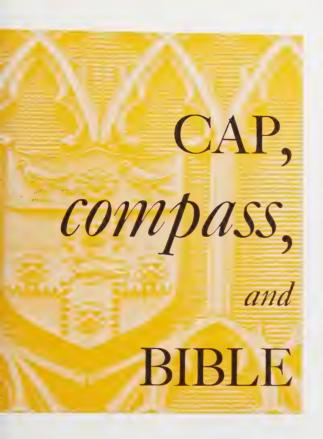
Christian witness in the university is a particular witness, and should be made in a manner that emphasizes the precision, the clarity and the purity of the witness, and the disciplines that are necessary to make the witness. There cannot be a casual witness of the Christ in the university experience. The insights, the understandings, and the pressures of the knowledge process throw a searchlight upon Christian behavior in a manner that requires "the witness of the unusual." The Christian enterprise on the campus demands, therefore, an intellectual solidity, a spiritual undergirding and a deepening

of the spirit that are probably not demanded in any other area of life.

In the spiritual emphasis of the days to come all who are involved in the Christian enterprise of the campus should look toward the evangelization of the university. This involves the witnessing of a person to the intent of a verdict; the witnessing of persons to Jesus Christ. In addition to this, it means witnessing with the intent to transform the order—in short, the evangelization of the university. This involves a comprehensive program of mature Christian witness. It involves a theological concern. This does not mean any special brand of theology; on the other hand, it demands a theological development that will stir students and faculty to the depths of their thinking and give them a better basis for their faith.

No man dare predict what God holds before us in the days to come in campus Christian life. There will continue to be the separation of church and state. There will continue to be vast areas of secularization on the campus. However, if the church meets her great responsibility at the campus, it may be confidently expected that God will bless her efforts in a renewed and larger manner such as has not been observed in any student generation since the turn of the century.





by WILLIAM C. FINCH President, Southwestern University

ON a glass shelf of a case in the section reserved for explorations in the Dome of Discovery in England's Festival of Britain in 1952, there were placed together three objects belonging to David Livingstone: a worn and travel-stained semimilitary cap, an old-fashioned silver hand compass, and a small pocket Bible, worn from much use. Either by chance or conscious forethought, the three precious mementos of the great missionary had been placed together, almost a century after his death, in England's record of her great adventurers and explorers.

The wearing of military caps was very fashionable in the nineteenth century. There were any number of men who could read a compass with as much or more skill than Livingstone; but there was only one David Livingstone. What made the difference? He would have been the first to affirm that it was the Bible. That the Bible and what it stood for in his commitment to the Christian faith, coupled to the cap and the compass, produced the man who almost singlehandedly opened the Dark Continent, charted its rivers, its lakes, its plains, and brought the first impact of Christianity to untold thousands.

It seemed to me then, it seems to me now, that these three objects not only epitomized the man but in a strangely singular fashion epitomized the function and purpose of a Christian college. For the place and purpose of the church-related college is to place next to the cap—that is, the trained mind, and next to the compass—that is, the skilled hand, the Bible—that is, the sense of commitment and dedication, the faith and character that bring integration and purpose, significance and meaning to the whole man.

For the church-related college has a twofold responsibility implicit in its very title. It must first be a college, and a thoroughly good one. It must offer an educational program that is honest, that has integrity, that is a qualified program meeting the highest of academic standards set by any agency, either secular or sacred. It is significant, but not unexpected, that one of the earliest accrediting agencies, antedating by a number of years the regional and national accrediting associations, was the product of church-related colleges, for the University Senate of The Methodist Church originated as a denominational accrediting agency and continues so today. There is common agreement that the church college, even with limited resources, must match and surpass the quality of education offered on any other campus. Suffice it to say, without undue dogmatism, that a college cannot be genuinely Christian and at the same time not be deadly serious in its effort to give its students the highest and best type of academic instruction.

The second major responsibility of the churchrelated college is also found in its designation. It must be a college genuinely and deeply related to its church. The tie must be a real and vital one. The commitment and concern must be central and fundamental. Its primary responsibility is to be a Christian college. It must place next to the cap and the compass, the Bible. It must give to the trained mind and the skilled hand the sense of commitment, the sense of dedication, the sense of direction stemming out of a faith and a personal commitment that makes the real difference—and the difference real. The church college must have a sense of responsibility to and a sense of concern for the church which founded it, to which it is bound by ties historical and structural. It has an obligation to the church whose name it bears and the church which gives its support, no matter if at times this support may seem painfully inadequate.

This sense of responsibility is a deep and central

thing. It cannot be fulfilled by catalogue statements nor the occasional appearance of the president before the annual conference or Board of Education. It is not met by the legal election of trustees, duly certified by the formal and routine vote of sustaining conferences. Nor is it fulfilled by the other traditional aspects of a church-related college: compulsory chapel, required Bible courses, traditional purposes paid lip service to in official publications. The sense of responsibility of a church-related college to its church is a deeper thing than this. Its initial responsibility is to be, first and foremost, a Christian college—or better, to be at the continuous business of trying to be a Christian college.

A church college which is trying with high seriousness to be a Christian college is essentially a community of committed men and women—committed to a way of life, committed to a common faith, committed to a mutual concern. As Howard Lowry has ably put it in *The Mind's Adventure*, "The Christian college is, therefore, a community existing around a group of learners, both teachers and students, who confess Jesus Christ as their Savior and Lord. They are engaged in a serious search for the knowledge of God and his universe and his demands upon human life." ¹

Thus, it is the function of the Christian college to train men and women of Christian culture and character. Thus, the church college's obligation to the church, to the students who enter its halls, to the society which welcomes its products, is the "double effort of trying to become a better place of higher learning, honoring and serving true scholarship, and also deepening its own unapologetic character as a center of genuine Christianity." ²

The church college, in its effort to be a Christian college, will be and is concerned with its students as individuals and as persons. It is concerned with the total person, the whole man, because the whole man is the concern of the God who is the source of our Christian faith. Thus, the church college, with its concern for the whole person, will and must institute whatever measures and procedures are necessary, experiment with whatever avenues and sources lend encouragement to the creation and development of character and consecration, the ultimate commitment of the individual student to the ideals, purposes, and Person of the Christian faith.

These two central themes are the main responsi-

² Op. cit., p. 119.

bilities of the church college. From them also flow as a corollary certain attendant but also vitally important responsibilities of the church college to its church. The church has a right to expect its church colleges to develop and train a leadership, both lay and clerical. From the church college traditionally has come the greatest proportion of ministers for the church. From the church college, which is seriously concerned about its obligations to and opportunities for service to its church, should come the trained and consecrated lay leadership without which no church has any real or durable strength.

The church college should supplement, consolidate and solidify the many fine decisions made now so often in church camps or assemblies. The church college, with its sustained influence and extended opportunities in both time and occasion, should be the church's agency for the consolidation and strengthening of these commitments and high resolves. It should implement them and channel them into positive and lasting relationships of service and vocational commitment. The church college should continually explore the possibilities of the widening areas of vocational service within the church. It has been demonstrated in one or two notable instances that training for directors of Christian Education can be effectively done on the undergraduate level. The fields of the ministry of music, the administrative assistant, church business management, and the development of specifically designed majors in churchmanship all suggest significant ways in which the church college may directly and immediately serve its constituency. As the state institution serves its wider constituency, the church college may also serve its church in the furtherance of conferences, assemblies, pastors schools, institutes, etc., both in the furnishing of trained personnel from its staff and in the placing of its facilities at the disposition of the church for these purposes. In these and in other ways the imaginative church college will serve its church and strengthen the ties which bind the two institutions in closer unity and greater strength.

But essentially and primarily, with all of the immediate services and practical contributions as significant as they are, the fundamental concern of the college for the church is to be, first, a good college academically, with emphasis on quality and excellence in all that it does and all that it produces. Its second and only real reason for existence as a church college now is to be a college which serves the church. The church college is the church at work

 $^{^{\}rm 1}$ Lowry, Howard, The Mind's Adventure, p. 102, Westminster Press, 1950.



in higher education; and the faculty member, whatever his field, or the administrator, whatever his task, is but the church's minister of higher education. Any concept less than that is a violation of the joint designation and a denial of the clear characterization—a church college.

In summation, the church college is committed to being a Christian college, and a Christian college is committed to the task of developing persons who have a comprehensive and sound body of knowledge, integrated by an intelligent appreciation of and a personal commitment to the Christian faith. It is committed to the high calling of placing next to the trained mind and the skilled hand, the committed heart; to place by the cap and the compass, the Bible. And, as it makes a conscious effort to match the imperious demands of its mission, the church college reaffirms the ancient individualism, not of Adam Smith, but of the New Testament; for it affirms the belief in the supreme importance of the individual, not to himself, nor even to his society, but to his God.

The church college will strive earnestly to present as its products those of whom the church can be proud—free, responsible citizens who will love truth and the loyalties in which truth has lived, and those who, with the trained Christian mind, exhibit at once the most genuine freedom and the most committed service. For the Christian mind is aware, as Luther so sharply put it, that it is "free to all and servant of all."

the university and the CHURCH

HOW can the Methodist-related university best serve the church? This was the question facing seven university presidents at a meeting in Asheville, North Carolina, during the World Methodist Conference in September.

The presidents and their administrative associates met with Dr. John O. Gross, general secretary of the Division of Educational Institutions, Methodist Board of Education, to explore ways the relationships between the church and Methodist universities can be strengthened for the quadrennial advance in higher education. Chairman of the meeting was Dr. Harold C. Case, president of Boston University.

Methodist-related universities can serve the church by giving training of the highest quality to the church's future leaders, the presidents declared. This means the universities should be more alert to their responsibility to inform the church and its ministry of the graduate programs for training church leaders. "Each university," the presidents' joint statement said, "should make the church aware of the unique function of the institution-each should inform the church of the special educational features that make the institution different from all others." (The university administrators voted to cooperate with the Division of Educational Institutions to produce a descriptive booklet which will inform pastors and others of the distinctive services of their institutions.)

The university should make its departments of



DUKE UNIVERSITY, DURHAM, N. C.



Bible and religion the very best, the presidents said. But the university should make its research facilities and consultative services available to the church, and it should help the church to meet "the world's new missionary opportunity" through programs for exchange students.

Leading a special discussion on "How Can the University Serve God?" was Dr. Ernest C. Colwell, vice president and dean of faculties of Emory University, Atlanta, Georgia. The university, he said, can best serve God "not by paying superficial service to good causes" but by serious dedication to the achievement of Christian aims.

Pointing out that "the universities of America today throw their weight against religion," by their "attitude of neutrality," Dr. Colwell said: "We need to recapture one of the earliest of our freedoms—the freedom to discuss religion seriously and intelligently."

Neutrality in regard to religion, he said, is impossible and undesirable for the university.

To serve God, said Dr. Colwell, the university must see that its curriculum reflects religious values and that religion and morals be given their place as "the important and pervasive element in all education and inquiry." The institution must make "frank institutional confession of the religious nature of the university's purpose," he said. This means that the school will express the religious purpose in the selection of teachers and organization of study courses. Professional competence alone, he said, is

not enough, but "the selection of faculty members in terms of more than professional competence introduces a safeguard to academic freedom," which, at its best, has "a religious foundation" for "tolerance is a religious duty for the believer."

Methodist presidents and chancellors attending the meeting were: Chancellor Chester M. Alter, University of Denver, Denver, Colo.; Chancellor William P. Tolley, Syracuse University, Syracuse, N. Y.; President Goodrich C. White, Emory University, Atlanta, Ga.; President Hurst R. Anderson, American University, Washington, D. C.; President A. Hollis Edens, Duke University, Durham, N. C.; President Willis Tate, Southern Methodist University, Dallas, Texas; and President Case.

"Human nature abhors a vacuum in religion. Therefore, the university will have either a high religion, tested by time and criticized by reason, or a low religion, dominated by superstition and sentiment and criticized by nothing. The current university dogma-that reason has nothing to do with faith-supports an equally positive dogma-that faith has nothing to do with reason. Thus, the university professor who sees no connection between his work and faith encourages the rapid growth of freak sects who limit religion to expressions of fervor and feeling and who deny reason the right to criticize it. Thus, the university is put in a paradoxical situation. The university supports the decision that the educated religious leaders of the next generation shall be anti-intellectual," said Dr. Caldwell.



Director of The Methodist Church's Commission on Christian Higher Education is Dr. John O. Gross. He will be assisted by a staff of three new associates and three cooperating staff members of the Division of Educational Institutions. Dr. Gross was selected to lead the four-year church-wide effort at the October 31, 1956, meeting of the Commission's executive committee.

Dr. Gross has been general secretary of the Methodist Board of Education's Division of Educational Institutions since 1948 and will continue in that capacity. A member of the Kentucky Annual Conference, he has served the church as pastor, district superintendent, and college president.

Staff of the Commission on Higher Education



The Rev. D. D. Holt, Greensboro, N. C., has been appointed director of financial promotion. Mr. Holt, for the past four years director of the Methodist College Foundation of North Carolina, began his work December 1 at the Commission's national headquarters in the Board of Education Building in Nashville. He has served as pastor of churches in Charlotte, Davidson, Durham, N. C., and in Charlottesville, Lynchburg, and Portsmouth, Va.



Serving as special educational counselor to Methodist institutions and their related conferences will be Dr. Myron F. Wicke, director, Department of Secondary and Higher Education in the Division of Educational Institutions. Dr. Wicke, who came to the division in 1949, previously served as dean of Baldwin-Wallace College, Berea, Ohio. He received A.M. and Ph.D. degrees in English from Western Reserve University, and did further graduate work at Columbia University.



Dr. William E. Clark, who comes to the Commission from his work as minister at First Methodist Church, McAllen, Texas, is associate director responsible for field work in annual conferences. A native of Scotland, Dr. Clark did postgraduate work at the University of Edinburgh, University of London, and the University of Chicago. He holds honorary degrees from Philander Smith College and DePauw University.



The director of information and publications for the Commission will be the Rev. Woodrow A. Geier, for the past three years associate director of the Department of Public Relations and Finance of the Division of Educational Institutions. Mr. Geier will serve also as director of information and publications for the division.

A native of Alabama, Mr. Geier formerly served on the staff of the University of Alabama News Bureau.



Dr. H. D. Bollinger, secretary of the Department of College and University Religious Life, will serve as special counselor on Wesley Foundations and other phases of the Methodist Student Movement. He has held various responsibilities with the United Student Christian Council and the World's Student Christian Federation. A graduate of Southwestern College, Winfield, Kans., he also holds the M.A. degree from Northwestern University.



Editorial associate in the staff of the Commission is Mrs. John K. Benton of Nashville, Tenn. She will be associated with the director of information and publications in production of the educational materials for the higher education emphasis.

Mrs. Benton, whose husband served as dean of the Divinity School of Vanderbilt University until his death last August, comes to her assignment as an experienced educator.

THERE shall be constituted a Quadrennial Commission on Christian Higher Education, which shall have general direction and supervision of the quadrennial higher-education emphasis in accordance with the directives hereinafter contained....

The over-all task committed to the commission is to strengthen the bonds that bind our institutions of learning to the church, to lead our schools and colleges to a thorough commitment to Christian standards and ideals, and to lead the church in an effort to undergird them with adequate moral and financial support. The commission's program shall include the institutions of learning related to the Division of Educational Institutions of the General Board of Education, including theological schools and Wesley Foundations. . . .

The commission shall, by such procedures as it may determine, and in cooperation with the Division of Educational Institutions and with local foundations, promote the work of the Wesley Foundations, assisting local foundations in raising funds and making their work effective on college campuses.

If the distinctive service which our schools and colleges render the church and society were made clear and convincing, the moral and financial support they now receive would be materially increased. The commission shall therefore especially address itself to the basic task of interpretation, to wit:

a) To interpret to our church-related colleges and universities their place and function in the life of the church and the obligation of these institutions to be Christian in teaching and in practice, and in their policies of serving the youth of the local churches, conferences, and areas, from which they receive support.

b) To interpret to our people of The Methodist Church the distinctive function of our institutions of learning in the church and in society. The church must continue to look principally to her own educational institutions for trained leadership. These institutions, dedicated to Christian ideals, must, as heretofore, be evangelists in the field of higher education, to the end that the Christian concept of God and man may become the dominant element in American culture. . . .

QUADRENNIAL COMMISSION ON CHRISTIAN HIGHER EDUCATION

EXECUTIVE COMMITTEE



THE commission shall study the financial status of our church-related institutions of learning and lead the church in an effort so to undergird them that their efficiency, academic standards, permanence, and support of Christian ideals shall be assured. It shall devise such methods of credit for the local church as it may determine. . . .





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VICE-CHAIRMAN

NORTHEASTERN

BISHOP F. C. ENSLEY.



SECRETARY

JURISDICTION

CHANCELLOR CHESTER M. ALTER.



BISHOP W. EARL LEDDEN.



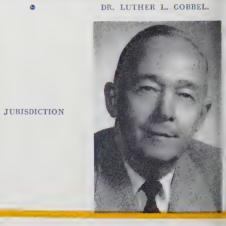
REV. ALEXANDER K. SMITH.







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DR. LEON M. ADKINS.







35

DR. HENRY M. BULLOCK.

MEMBERS

DR. JOHN O. CROSS. (PICTURE ON PAGE 32)



PRESIDENT OF THE BOARD OF EDUCATION

BISHOP FRED P. CORSON.



VICE-PRESIDENTS

BISHOP LLOYD C. WICKE.

BISHOP JOHN WESLEY LORD.



OF THE BOARD
OF EDUCATION

BISHOP PAUL N. GARBER. (PICTURE ON PAGE 34)



HAROLD C. CASE

SCHOOL OF INTERNATIONAL SERVICE

An outgrowth of The Methodist Church's renewed interest in education is the establishment of the new School of International Service at American University in Washington, D. C.

Supported by the entire church, this school is a basic contribution of the church to religious liberty and to the maintenance of the Protestant tradition of freedom throughout the world. Studies in curriculum, faculty, personnel, and administration show that the university for \$250,000 a year during this quadrennium can house and maintain in perpetuity the School of International Service.

Methodists throughout the country will be increasing their giving to World Service to make possible this project in the nation's capital. Farmers and doctors, industrial workers and lawyers, housewives and teachers will join together to help produce Christian leaders for service on the international scene. Their increased giving to World Service will make this school a reality, in addition to assisting the agencies regularly supported by World Service.

American University, Scartitt College, and the ten theological schools of The Methodist Church are supported by the church-at-large. Through financial appropriations of the past quadrennium, the church has strengthened its entire system of theological education, enriched the program of training for Christian service at Scarritt College, and now American University has moved toward a position of security.

Members of the uadrennial Commission on Christian Higher Education of The Methodist Church

All active bishops

Dr. Howard C. Ackley, Green Mountain Junior College, Poultney, Vermont

Mr. M. P. Akers, *Chicago Sun-Times*, Chicago, Illinois

Chancellor Chester M. Alter, University of Denver, Denver, Colorado

Dr. Hurst R. Anderson, The American University, Washington, D. C.

Mr. Herbert F. Barrett, 81 W. Grimsby Road, Kenmore 23, New York

Dean N. C. Beasley, Middle Tennessee State College, Murfreesboro, Tennessee

Dean Lloyd F. Bertholf, College of the Pacific, Stockton, California

Mr. Roy Black, Nettleton, Mississippi

Principal John C. Boggs, Randolph-Macon Academy, Front Royal, Virginia

Dr. Harold A. Bosley, First Methodist Church, Evanston, Illinois

Mr. J. W. E. Bowen, Jr., 1057 Olmstead, Apt. 8, Columbus, Ohio

Dr. Carl C. Bracy, Mount Union College, Alliance, Ohio

Rev. C. Maxwell Brown, 109 South 9th Street, Fargo, North Dakota

Dr. John Lester Buford, Mount Vernon, Illinois

Dr. Paul Burt, The Wesley Foundation, University of Illinois, Urbana, Illinois

Rev. James M. Buxton, 800 E. Glenn, Milwaukee, Wisconsin

Dr. Harold C. Case, Boston University, Boston, Massachusetts Dr. Russell E. Clay, 315 E. Bailey Street, Whittier, California

Rev. Leland Clegg, 416 N. W. 38th Street, Oklahoma City 18, Oklahoma

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a look at the total and continuing

TASK

by WOODROW A. GEIER

The church must look to its colleges, Wesley Foundations, universities, and seminaries; for these institutions are charged with training the leaders it requires. And the institutions must look to the church for support—to Methodist homes and the local church for the foundational training that sets the values and goals of college students, to the rank-and-file members of the local church for financial and moral support. To the local church, the educational institutions must look for understanding and help; for the work of the institutions affects the life of the church everywhere.

Higher Education Is the Concern of Every Last Methodist

For this reason, The Methodist Church has an over-all and far-reaching plan for Christian higher education. This plan centers in the Board of Education—and more specifically in the Division of Educational Institutions.

The division is the arm of the church in all activities connected with secondary, higher, and ministerial education. It is a counselor to all educational institutions affiliated with the church: universities, colleges, secondary schools, schools of theology, and Wesley Foundations in the United States. With its experience in all phases of higher education, the division will be a valuable ally of the Commission on Christian Higher Education and the church will be assured of a united effort on behalf of its work on America's campuses.

A CIVILIZATION imperiled by its own cleverness now asks: How can we get the men and women who are equipped to lead us aright?

Its question is asked in education, in the arts, in commerce and industry, in politics—in all the areas of modern life where mere technical competence promotes greater mischief.

Concerned for the attainment of a wisdom that judges, corrects, and inspires the present and leads men to live by the eternal, the church asks the question with greater urgency. With the church, the real objective is to bring the total of human life captive to Christ. The church must send into every field of human effort an ever larger corps of trained young people who will produce the ideas that will shape the future culture.

The business of the church is to reject the contemporary faith in short-cuts and to understand that confidence in the unredeemed human intelligence leads to death. In the daily catalog of failures and furies that trouble Western society, the church may read the divine judgment upon all institutions that sacrifice wisdom for tricks of success.

The church, therefore, cannot be the prophetic, healing, and constructive force it is called to be unless its own posts are adequately manned by competent leaders. Where will the church get its pastors, directors of religious education, editors, missionaries, church-school teachers, and other workers who must bear the responsibilities of leadership in this dangerous age?

The purposes of the division, as stated in Paragraph 1351 of *The Discipline*, are: (a) to develop an educational plan and purpose which shall definitely relate the educational institutions of the church to the church; (b) to foster within these institutions the highest educational standards and soundest business practices; and (c) to create and maintain an atmosphere in the institutions conducive to the development of a Christian philosophy of life to the end that all members of the college and university communities may possess a knowledge and understanding of the Christian faith, and that students may emerge from their educational experiences prepared to witness to the gospel in every area of life.

To achieve these aims, the division has brought together a staff of dedicated and skilled educators—men who have had rich experience in dealing with both the problems of the church and the educational institutions related to it.

The staff member of the division must be a person who knows more than the technical problems of education. He must have a broad, liberal training. He must understand the church's life and thought. He must understand how to represent the cause of Christ where decisions are made in higher education, and he must be able to make his influence felt because he is a professional in the true sense—he has undergone the study, work, and discipline required to learn his job and he understands its rules and how to work with these rules to make creative contribution to his field. We shall not detail the assignments division staff members have held, except to say that they have covered the entire range of local church, college, seminary, and Wesley Foundation administration. The division staff consists of competent teachers and administrators who represent the church in a thousand difficult tasks in the vital areas of higher education.

The Battle for the University

The division's Department of College and University Religious Life, for example, represents the church on state and independent university campuses. It works with leaders in the annual conferences and from the campuses to raise standards, to help with long-range planning and recruitment of leaders, and to inspire Methodists to make a more effective witness in the total campus life of America. With local leaders, the department handles the plan-

ning for training conferences of both student leaders and professional student workers.

This department also counsels with the directors of religious activities at Methodist colleges and universities. It studies and experiments to discover more effective ways of working with students, and it helps to recruit college youth for full-time Christian vocations.

Across America, Methodist students are active in about 500 campus organizations related to the Methodist Student Movement. Intensive training for college leaders is directed by the division in seven student regional leadership training conferences each summer. State Methodist Student Movement conferences are held every year for training future church leaders in churchmanship.

The national magazine of the Methodist Student Movement, published by the Division of Educational Institutions, is *motive*. This publication has for 17 years engaged in a vigorous journalism that relates Christian faith and ethics to problems students confront in our complex society.

Training the Church's Ministers

The Department of Ministerial Education oversees ministerial training in The Methodist Church. It is responsible for ministerial recruitment, for the educational preparation of candidates for the ministry, and for conducting schools and programs of continuing education for conference members and for supply pastors who have not completed educational requirements for membership in annual conferences.

The department maintains a close relationship with theological seminaries in order to assist these schools provide education that will adequately equip pastors and other religious leaders. The whole of life of the church has been strengthened by the comprehensive survey of theological education which was carried on by the department during the past quadrennium. This study laid the foundation for General Conference legislation designed to strengthen Methodism's ten seminaries and to found two new ones.

The division carries on a program of in-service training that includes pastors' schools and correspondence courses. This program trains annually more than 10,000 ministers through 45 pastors' schools—one-week refresher courses, and more than 5,000 ministers through 15 approved supply pastors' schools and correspondence courses.

Persons Are Central

With the cost of education constantly going up, many capable, deserving students could not attend college or seminary without financial aid. The Division of Educational Institutions promotes and administers the Methodist Student Loan Fund and the National Methodist Scholarship Program.

About 450 National Methodist Scholarships are made possible annually by Methodist Student Day offerings. These scholarships are awarded to outstanding students in accredited Methodist colleges and universities. Such awards (numbering some 4,740 in the past eleven years) cover tuition and fees. They express the church's faith in the idea that persons, not buildings or things, are central in the educational enterprise.

During the past eighty-four years, some 75,000 students have borrowed about twelve million dollars from the Methodist Student Loan Fund. Any qualified Methodist student is eligible to borrow as long as he is a candidate for a degree in an accredited college or university. The students who have borrowed have included about 40 per cent of our bishops and college presidents.

The division is carrying forward the historic responsibilities of the church in making better education possible for Negro youth. It is responsible for promoting and administering the fund for Negro education received on Race Relations Sunday; for offerings made on this day now provide about two thirds of the support given by the church for the schools historically operated for Negroes. In 1940-41, Race Relations Sunday offerings from local churches amounted to \$27,362. During the past quadrennium they increased from \$239,726 in 1951-52 to \$292,520 in 1954-55.

Strengthening Church and School Ties

The Department of Secondary and Higher Education seeks to relate the church's educational institutions—secondary schools, junior colleges, colleges, universities, schools of theology, and other schools—more closely to the church. Working with the University Senate (accrediting agency of the church), this Department helps the schools achieve higher standards of religious life, scholarship, instruction, public relations, finance, and business administration.

The Department of Secondary and Higher Education maintains counseling services in these and other aspects of education, and its staff members serve the institutions by giving specialized help where it is needed. Working with the University Senate, the department makes surveys of the academic and administrative programs of the schools. In this way it gives information to college administrators to use in making future decisions. In 1940 there were 36 unaccredited colleges related to the Board of Education; in 1956, only six of these remain unaccredited. One goal of the division is to help these schools become accredited.

The division carries on an informational program designed to aid the presidents, trustees, deans, and faculty members of Methodist educational institutions. Bulletins, such as *President's Bulletin Board* and *Trustee*, report the latest trends in higher education.

The division does not regard its organization or its particular methods as ends in themselves; for the division is in the same position as the college and Wesley Foundation. These organizations, like the planets, have no light of their own. They reflect the light of Another.

The Negro College in Christian Higher Education

(Continued from page 24)

This can perhaps be best implemented by using the established channels of Race Relations offerings to provide this financial support. Since the church has set such large goals for other colleges, it is hoped that every Central Jurisdiction conference will adopt the \$1.30 recommendation and that all other conferences will make a thorough and sympathetic study of their present Race Relations giving.

A suggested average goal for churches and conferences might be not less than 10 cents per member through Race Relations channels. If every local church of 500 would give a minimum of \$50, and every conference of 100,000 would give a minimum of \$10,000, the Race Relations offering would remain in step with the Quadrennial Emphasis.

New occasions will teach new duties. It should be the goal of every college to fulfill its highest purpose of academic quality and vital Christian commitment. It is our sincere hope that the Negro colleges of The Methodist Church will find sufficient support to measure up to the high demands of this age.

SIC TRANSIT GLORIA MUNDI





IT seems that all things of human design must change. Nowhere is this more obvious than in the techniques of communication.

Publications are born, have their day and their demise is inevitable. Their only epitaph is the mute witness of dusty, bound volumes to how well they may have fulfilled or failed in their task of carrying on a conversation on matters that matter.

On the heritage of the old Freedmen's Magazine, the former Methodist Episcopal Church developed Christian Educator and The Christian Student, established in 1899. These were primarily magazines telling about what was happening in Christian education and in particular Christian colleges and universities. They were largely informational, seeking to tell a story—usually statistical!

In time, particularly under the editorship of W. F. Bovard and others, the *Christian Educator* developed a strong editorial line and played up interpretive and feature articles. Frederick Carl Eiselen as editor of *The Christian Student* gave to the magazine a modern format. The feature material that he used helped the magazine to develop its purpose in wider terms than merely a statement of college finances and a report of the work of the staff members in higher education.

Before 1910, the Methodist Episcopal Church, South, had issued news bulletins which, for the most part, were statistical reports and summaries of action by boards of trustees. In that year the bulletins were replaced by *Christian Education Magazine*. The new magazine continued the regular system of reports but immediately became a voice in soliciting aid in the higher education program of

the church, in outlining the goals and vigorously interpreting the purposes of church-related institutions. For twenty-one years, under the editorship of W. E. Hogan, the magazine carried on the conversation of church responsibility in higher education, specializing in articles written by prominent churchmen and outstanding educators.

The 1930 General Conference of the M. E. Church, South, held in Dallas, Texas, voted a merger of three influential boards of the church: the Board of Education, the Epworth League Board, and the Methodist Sunday School Board. These three semi-independent agencies became the Board of Christian Education.

In the union, Boyd M. McKeown was appointed editor of *Christian Education Magazine*. His term was long and productive. A trained journalist, Mr. McKeown gave to the magazine a vigorous journalistic flavor—not simply in editorial viewpoint but also in format changes.

In 1940, the three branches of Methodism, The Methodist Episcopal Church, The Methodist Episcopal Church, South, and The Methodist Protestant Church merged. Christian Education Magazine and The Christian Student were brought into one publication. The Christian Educator was discontinued. Boyd McKeown continued as editor with the new publication which retained the name of Christian Education Magazine.

In 1953, following upon what seemed to be the desire of the General Conference of 1952, Church and Campus replaced Christian Education Magazine. While cutting costs of production, a major modernizing job was accomplished. Under the direction of its new editor, Roger Ortmayer, and with the consultation of a

distinguished group of educators, churchmen and journalists, a new editorial direction was adopted. Multicolored printing was used for the first time as an attempt was made to sharpen the editorial direction. Church and Campus has worked to hold directly to one responsibility: to interpret the responsibilities of the church with its educational institutions. i.e., its schools, colleges, universities and seminaries.

Now time has run out. The General Conference of 1956 has ordered that Church and Campus shall be discontinued. The Methodist Story takes over. In its editor, Edwin Maynard, we have full confidence. He is a journalist by training, a layman with a sensitive appreciation of the meaning of the church, and as an editor can be expected to direct the new magazine in a way that will redound to the glory of God and his church.

—The Editor

Martin Ruter,
Pioneer in
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the new movie:



How does one dramatically say something about a college? Eduation is such a time-consuming concern, with so little of the excitenent that is associated with more explosive affairs, that to dramatize ts real meaning is to ask what may seem impossible.

But how about the drama inherent in a slight twist to Wesley's inistence: "The campus is my parish"?

The Professors: Men and women of dedication and solid learning tho spend years mastering their disciplines . . . loving their vocation nd trying to rear their families in an atmosphere of refinement on alaries that would often make a plumber wince.

The Students: Confused with new learning, brash in sophomore onfidence, lovable and irritating and the hope of any new day there night be....

The Administrators: In anguish when they see the scholars, who make the soul of their institutions, dropping out because their family ituations and pittance of an income make an often intolerable situation; delighted when young minds flower and anxious at wrong decisions, but dealing with maturing lives that cannot be longer pamered; and looking to the church whose arm they are.

Well, there is drama, all right, in higher education. CAMPUS CARISH has attempted to seize a few moments of that drama.

CAMPUS PARISH is a full-color motion picture. It has been prouced with studied and careful competence: script writers from New ork... Hollywood technicians and directors... careful guidance rom experts in higher education.

The Quadrennial Commission on Christian Higher Education and he Commission of Promotion and Cultivation have produced this ull-color, twenty-eight-minute picture.

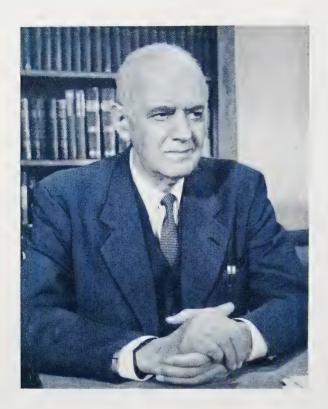
It will have its premier at the great Chicago meeting of the discitt superintendents of The Methodist Church, February 11, 1957. Watch for announcements regarding local use.

CAMPUS PARISH

DIRECTOR BILL CLAXTON (Stagecoach to Fury) DISCUSSES THE NEXT SCENE WITH ACTORS BILL LUNDMARK (From Here to Eternity) AND ALAN DINEHART (Red Pony) FOR THE NEW COLOR FILM, "CAMPUS PARISH."



CLORIA COSTILLO (PLAYS ALICE BEATON) CHATS WITH CHURCH AND CAMPUS EDITOR ROCER ORT-MAYER ON THE SET OF "CAMPUS PARISH." A NATIVE OF NEW MEXICO, MISS COSTILLO SAID SHE ENJOYED WORKING IN A MOVIE THAT "MEANT SOMETHING."



... MORE THAN JUST ANOTHER INSTITUTION OF LEARNING, THIS IS AN INSTRUMENT OF THE CHURCH, THIS IS A SCHOOL FOR THE HEART, THAT TEMPERS CHARACTER AND DISCIPLINES KNOWLEDGE, AND RENDERS ITS SERVICE TO GOD . . A SERVICE THAT IS BEGUN EACH DAY BY ITS DEDICATED PROFESSORS.

Kent (Charles Meredith, "Lux video theatre"): I'M A PHYSICIST AND I'M SENSITIVE ABOUT WHAT WE SCIENTISTS HAVE BROUGHT UPON THE WORLD. YOU CAN UNDERSTAND THAT, BUT THE CHRISTIAN HAS ALWAYS BEEN CONCERNED ABOUT VALUES AND MEANING.

Fred (JOHN BRYANT): I DON'T SEE WHERE THERE'S A CHOICE. Kent:

EXCEPT THAT I LIKE TEACHING. I LIKE WATCHING THE MIRACLE OF A MIND OPENING UP AND GROWING. TEACHING BECOMES MORE THAN TEACHING AFTER AWHILE; IT'S A LIFE COMMITMENT.





Kent:

AND HAVE YOU THOUGHT OF WHAT YOU DID TO THE SENSE OF COMMUNITY ON THE CAMPUS?

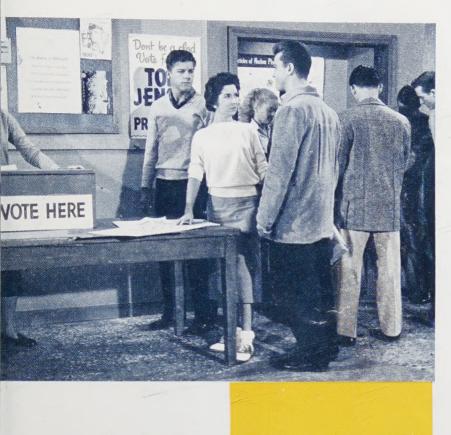
Roger (BILL LUNDMARK):

THAT'S WHY I'D BETTER STAY IN HERE.

Kent:

THEN I'M SORRY TO HEAR IT. BECAUSE WE SCIENTISTS HAVE TO LEARN TO ACT RESPONSIBLY AND SCIENCE IN ITSELF CAN'T TELL US WHAT TO DO.

DENTS BALLOT FOR STUDENT BODY PRESIDENT, A CAMPAIGN INTO WHICH UNFAIR TACTICS HAVE





(NEAR TEARS) YOU'RE SPREADING COSSIP AND RUMORS ALL OVER EPWORTH. I CAN'T IMAGINE VIC LETTING YOU DO IT . . .

Roger:

HE DOESN'T KNOW ABOUT IT, HE'S OFF ON A FIELD TRIP.

Alice:

ALL THESE LIES . . .

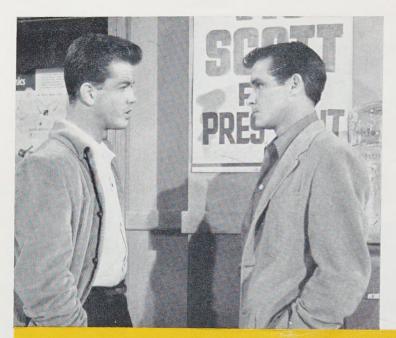
Roger:

I CAN MAKE A GOOD CASE.

Alice:

A GOOD CASE FOR A LIE. ROGER, STOP IT, PLEASE . . .





Phil (ALAN DINEHART III): IT'S A PACK OF LIES ANYWAY.

Roger:

IT'S STRATEGY, PHIL. TODD JENSEN WON'T HAVE A CHANCE TO REPLY BEFORE THEY START VOTING, IT'S KIND OF STRONG STUFF, BUT I GUARANTEE YOU, IT'S GOING TO WIN VIC THE ELECTION. Phil:

IT'S NOT GOING TO WORK.



President (DOUGLAS DRUMBRILLE, The Ten Commandments):

IT'S OUR OLD PROBLEM. BUT THERE ARE GOOD SIGNS ON THE HORIZON. YOU KNOW, I'M A CHURCHMAN AND THE CAMPUS IS MY PARISH. THE CHURCHES ARE BECOMING CONCERNED ABOUT THEIR SCHOOLS. THEY'RE BECINNING TO UNDERSTAND THEIR RESPONSIBILITY HERE AND WE'RE GETTING MORE SUPPORT . . . AND WE'RE GOING TO GET STILL MORE.

TYPICAL CAMPUS SCENE AT DILLARD UNIVERSITY, NEW ORLEANS—ONE OF METHODISM'S 13 EDUCATIONAL INSTITUTIONS FOR NEGROES. THE GIRL AT LEFT IS IN THE UNIVERSITY'S NURSING SCHOOL.





A FEW OF METHODISM'S 170 WESLEY FOUNDATIONS HAVE NEW BUILDINGS, LIKE THIS ONE AT THE UNIVERSITY OF MIAMI (FLORIDA). BUT MOST ARE IN SERIOUS NEED FOR INCREASED NEW FACILITIES—AND EVEN THESE-NEW BUILDINGS WILL NOT TAKE CARE OF THE EXPECTED INCREASE IN METHODIST STUDENTS: TWICE AS MANY BY 1970!